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JOURNAL

OF THE

LIFE, GOSPEL LABOURS,

AND

CHRISTIAN EXPERIENCES

OF THAT WELL

FAITHFUL MINISTER

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JESUS CHRIST,

JOHN WOOLMAN,

Late of MOUNT-HOLLY, in the Province of NEW-JERSEY, NORTH-AMERICA.

To which are added,

His WORKS, containing his last Epistle and other Writings.

Isaiah xxxii. 17.

The work of righteoufness shall be peace; and the effect of righteoufness, quietness and assurance for ever.

DUBLIN:

Printed by R. JACKSON, at the Globe (N° 20) in Meath-freet, 1776.

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TESTIMONY

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FRIENDS IN YORKSHIRE,

At their Quarterly meeting held at York the 24th and 25th of

JOHN WOOLMAN,

Of Mount-Holly, in the province of New-Jersey in America, who departed this life at the house of our friend Thomas Priestman, in the suburbs of this city, the 7th of the 10th month, 1772, and was interred in the burying-ground of friends the 9th of the same, aged about sity-two years.

If I Sour valuable Friend, having been under a religious engagement for some time, to visit friends in this nation, and more especially us in the northern parts, undertook the same in full concurrence and near sympathy with his friends and brethren at home; as appeared by certificates from the monthly and quarterly meetings to which he belonged, and from the spring meeting of ministers and elders, held at Philadelphia, for Pennsylvania and New-Jersey.

He arrived in the city of London the beginning of the last yearly-meeting, and, after attending that meeting, travelled northward, visiting the quarterly-meetings of Hertfordshire, Buckinghamshire, Northamptonshire, Oxfordshire and Worcestershire, and divers particular meetings in his way.

He visited many meetings on the West side of this county, also some in Lancashire and Westmoreland, from whence he came to our quarterly-meeting in the last ninth month, and, tho much out of health, yet was enabled to attend all the sittings of that meeting except the last.

His disorder then, which proved the small-pox, increased speedily upon him, and was very afflicting; under which he was supported in much meekness, patience and christian fortitude: To those who attended him in his illness, his mind appeared to be centered in divine love; under the precious influence whereof we believe he finished his course, and entered into the mansions of everlasting rest.

In the early part of his illness he requested a friend to write, and he broke forth thus.

"O Lord my God! the amazing horrors of darkness were gathered around me and covered me all over, and I saw no way to go forth; I selt the misery of my sellow creatures separated from the divine harmony, and it was heavier

heavier than I could bear, and I was crushed down under it; I listed up my hand, and stretched out my arm, but there was none to help me; I looked round about, and was amazed: In the depths of misery, O Lord! I remembered that thou art omnipotent, that I had called thee father, and I felt that I loved thee, and I was made quiet in thy will, and I waited for deliverance from thee; thou hadst pity upon me, when no man could help me; I saw that meekness under suffering was shewed to us in the most affecting example of thy Son, and thou was teaching me to follow him; and I said, thy Will, O Father be done."

Many more of his weighty expressions might have been inserted here; but it was deemed unnecessary, they being already published in print,

ing theyes of the people of Africa, or hold-He was a man endued with a large natural capacity; and, being obedient to the manifestations of Divine Grace, having in patience and humility endured many deep baptisms, he became thereby fanctified and fitted for the Lord's work, and was truly ferviceable in his Church: Dwelling in awful fear and watchfulness, he was careful in his public appearances to feel the putting forth of the Divine Hand; so that the spring of the gospel ministry often flowed thro' him with great fweetness and purity, as a refreshing stream to the weary travellers towards the city of God: Skilful in dividing the word, he was furnished that

by Him in whom are hid all the treasures of wisdom and knowledge, to communicate freely to the several states of the people where his lot was cast. His conduct at other times was seasoned with the like watchful circumspection and attention to the guidance of Divine Wisdom, which rendered his whole conversation uniformly edifying.

He was fully perfuaded that, as the life of Christ comes to reign in the earth, all abuse and unnecessary oppression, both of the human and brute creation, will come to an end; but, under the sense of a deep revolt, and an overslowing stream of unrighteousness, his life has been often a life of mourning.

He was deeply concerned on account of that inhuman and iniquitous practice of making flaves of the people of Africa, or holding them in that flate; and, on that account, we understand he hath not only wrote some books, but travelled much on the continent of America, in order to make the Negro-mailters (especially those in profession with us) senfible of the evil of fuch a practice; and, the in this journey to England, he was far removed from the outward fight of their fufferings, yet his deep exercise of mind remained; as appears by a short treatife he wrote in this journey, and his frequent concern to open the miferable flate of this deeply injured people; His testimony in the last meeting he attended was on this subject, wherein he remarked, that

that, as we as a fociety, when under outward fufferings, had often found it our concern to lay them before those in authority, and thereby, in the Lord's time, had obtained relief, so he recommended this oppressed part of the creation to our notice; that we may, as way may open, represent their sufferings in an individual, if not a society capacity to those in authority.

Deeply fensible that the delire to gratify people's inclinations in luxury and superfluities is the principal ground of oppression, and the occasion of many unnecessary wants, he believed it to be his duty to be a pattern of great felf-denial, with respect to the things of this life, and earnestly to labour with friends in the meekness of wisdom, to impress on their minds the great importance of our testimony in these things, recommending to the guidance of the bleffed Truth in this and all other concerns, and cautioning fuch as are experienced therein, against contenting themfelves with acting up to the standard of others, but to be careful to make the standard of Truth, manifested to them, the measure of their obedience: For, faid he, "That purity of life which proceeds from faithfulness in following the Spirit of Truth, that state where our minds are devoted to ferve God, and all our wants are bounded by his wisdom; this habitation has often been opened before me as a place of retirement for the children of the light, where they may stand separated from that that which disordereth and confuseth the affairs of fociety, and where we may have teftimony of our innocence in the hearts of those who behold us." he recognizeded this oppre

We conclude with fervent defires, that we as a people may thus, by our example, promote the Lord's work in the earth; and, our hearts being prepared, may unite in prayer to the great Lord of the harvest, that, as in his infinite wisdom he hath greatly stripped the church, by removing of late, divers faithful ministers and elders, he may be pleafed to fend forth many more faithful labourers into his harvest. of great felf-denial, with refued to

of this life, and earneally to labour with friends in the insekack of wildom, to imprefs on their minderfle great-importance of our tellimony in theferthings, recommending to the guldence of the bolled Truth in this and all other concerns, and cantioning fockes are experienced therein, against contenting themfelves with acting up to the flandard of others but to be careful to hake the thandaulof I ruth. manifelted to them, the measure of their obediense: For, faid he, " That purity offlife which proceeds from faithfulneds in following. the Spirit of Truth, that flate where one reliefs are devoted to ferve God, and all our

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TESTIMONY

arife, which in his own expendence, "prepares the creature the Tadio a trumpet thro

MONTHLY-MEETING OF FRIENDS,

Held in Burlington, the first Day of the eighth month, in the year of our Lord, 1774, concerning our esteemed friend

JOHN WOOLMAN, DECEASED.

TE was born in Northampton, in the county of Burlington, and province of West-New-Jersey, in the eighth month, 1720, of religious parents, who instructed him very early in the principles of the christian religion; as professed by the people called Quakers; which he efteemed a bleffing to him, even in his younger years, tending to preferve him from the infection of wicked children: But, thro' the workings of the enemy, and levity incident to youth, he frequently deviated from those parental precepts; by which he laid a renewed foundation for repentance, that was finally fucceeded by a godly forrow not to be repented of; and fo became acquainted with that fanctifying power which qualifies for true gospel ministry, into which he was called about the twenty-fecond year of his age; and, by a faithful use of the talents committed to him, he experienced an encrease, COUVE-

until he arrived at the state of a father, capable of dividing the word aright to the different states he ministered unto; dispensing milk to babes, and meat to those of riper years. Thus he found the efficacy of that power to arise, which in his own expressions, "prepares the creature to stand like a trumpet thro' which the Lord speaks to his people."—He was a loving husband, a tender father, and very humane to every part of the creation under his care.

His concern for the poor and those in affliction was evident by his visits to them; whom he frequently relieved by his affiftance and charity. He was for many years deeply exercised on account of the poor enslayed Africans, whose cause, as he sometimes mentioned, lay almost continually upon him; and, to obtain liberty to those captives, he labourad both in public and private, and was favoured to fee his endeavours crowned with confiderable fuccels. He was particularly defirous that friends should not be instrumental to lay burdens on this eppressed people, but remem+ berthe days of fuffering from which they had been providentially delivered; that, if times of trouble should return no injustice dealt to those in flavery might rife in judgment against us, but, being clear, we might on fuch occafions address the Almighty with a degree of confidence for his interpolition and relief; being particularly careful as to himself, not to countenance flavery even by the use of those tour conve[xix]

conveniencies of life which were furnished by

dren and others; being concerned for their

WHe was defirous to have his own, and the minds of others, redeemed from the pleasures and immoderate profits of this world, and to fix them on those joys which fade not away; his principal care being after a life of purity, endeavouring to avoid not only the groffer polhitions but those also which, appearing in a more refined drefs, are not sufficiently guarded against by some well-disposed people. In the latter part of his life he was remarkable for the plainness and simplicity of his dress, and as much as possible, avoided the use of plate, coffly furniture and feating; thereby endeavouring to become an example of temperance and felf-denial, which he believed himfelf called unto: and was favoured with peace therein, altho it carmed the appearance of great anfterity in the view of fome. He was very moderate in his charges in the way of bufiness, and in his desites after gain; and tho a man of industry, avoided, and frove much to lead others out of extreme labour and ankionfinefs after perifhable things; being defirous that the fireigth of our bodies might not be frent in procuring things unprofitable, and that we might use moderation and kindnots ito the brite animals under our care, to prize the ofe of them as a great favour, and by no means abuse them; that the gifts of Providence should be thankfully received and applied to the uses they were designed for. He He several times opened a school at Mount-Holly, for the instruction of poor friends' children and others; being concerned for their help and improvement therein:—His love and care for the rising youth among us was truly great, recommending to parents and those who have the charge of them, to chuse conscientious and pious tutors; saying, "It is a lovely sight to behold innocent children," and that, "to labour for their help against that which would marr the beauty of their minds, is a debt we owe them."

His ministry was sound, very deep and penetrating, sometimes pointing out the danger-ous situation which indulgence and custom leads into; frequently exhorting others, especially the youth, not to be discouraged at the difficulties which occur, but press after purity. He often expressed an earnest engagement that Pure Wisdom should be attended to, which would lead into lowliness of mind and resignation to the divine will, in which state small possessions here would be sufficient.

In transacting the affairs of discipline, his judgment was sound and clear, and he was very useful in treating with those who had done amiss; he visited such in a private way in that plainness which truth dictates, shewing great tenderness and christian forbearance. He was a constant attender of our yearly-meeting, in which he was a good example, and

and particularly useful; assisting in the business thereof with great weight and attention. He several times visited most of the meetings of friends in this and the neighbouring provinces, with the concurrence of the monthly-meeting to which he belonged, and we have reason to believe had good service therein; generally or always expressing at his return how it had fared with him, and the evidence of peace in his mind for thus performing his duty. He was often concerned with other friends in the important service of visiting families, which he was enabled to go thro' to satisfaction.

In his last illnoss he uttere

In the minutes of the meeting of ministers and elders for this quarter, at the foot of a lift of the members of that meeting, made about five years before his death, we find in his hand-writing the following observation and reflections. " As looking over the minutes made by persons who have put off this body, hath fometimes revived in me a thought how ages pass away; so this lift may probably revive a like thought in fome, when I, and the rest of the persons abovenamed, are centered in another state of being .-- The Lord, who was the guide of my youth, hath in tender mercies helped me hitherto; he hath healed me of wounds, he hath helped me out of grievous entanglements; he remains to be the ftrength of my life; to whom I defire to devote myself in time, and in eternity."----Signed, John Woolman.

In the twelfth month, 1771, he acquainted this meeting that he found his mind drawn towards a religious visit to friends in some parts of England, particularly in Yorkshire. In the first month 1772, he obtained our certificate, which was approved and inderfed by our quarterly meeting, and by the half year's meeting of ministers and elders at Philadelphia. He embarked on his voyage in the fifth, and arrived in London in the fixth month following, at the time of their annual meeting in that city! During his short visit to friends in that kingdom, we are informed that his fervices were acceptable and edifying. In his last illness he uttered many lively and comfortable expressions, being "perfectly refigned, having no will either to live or die," as appears by the tellimony of friends at York in Great-Britain in the fuburbs whereof, at the house of our friend Thomas Priestman. he died of the finall-pox, on the feventh day of the tenth month, 1772, and was butied in friends' burying ground in that city, on the ninth of the fame, after a folid meeting held on the occasion, at their great meetinghouse He was aged near fifty-two, a minister upwards of thirty years, during which time he belonged to Mount-holly particular meeting, which he diligently attended when at home and in health of body; and his labours of love and pious care for the prosperity of friends in the bleffed Truth, we hope, may

Signed, John Woolman.

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not be forgotten, but that his good works may be remembered to edification.

Signed in, and by order of the faid meeting, by SAMUEL ALLINSON, Clerk,

Read and approved at our quarterly-meeting, held at Burlington the 29th of the 8th month, 1774.

Signed by order of faid meeting, DANIEL SMITH, Clerk. [vx]

not be forgotten, but that his good works may be remembered to edification.

Signed in and by order of the fail meeting, by SAMUBL ADLINSON, Clerk,

Fend and approved at our quarterly-meeting, held at Burkington the roth of the 6th month, 1774.

Signed by order of faid meeting.

DANIBL SIGNIFUL Clerk.

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LIFE AND TRAVELS

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JOHN WOOLMAN,

IN THE SERVICE OF THE GOSPEL.

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His birth and parentage, with some account of the operations of divine grace on his mind in his youth—His first appearance in the ministry—And his considerations, while young, on the keeping of slaves.

I HAVE often felt a motion of love to leave some hints in writing of my experience of the goodness of God: And now, in the thirty-sixth year of my age, I begin this work.

I was born in Northampton, in Burlington county, West-Jersey, in the year 1720; and before I was seven years old I began to be acquainted with the operations of divine love.

B. Thro'

Thro' the care of my parents, I was taught to read near as foon as I was capable of it; and as I went from school one seventh day, I remember while my companions went to play by the way, I went forward out of fight, and fitting down I read the 22d chapter of the " He shewed me a pure river Revelations. " of water of life, clear as chrystal, proceed-"ing out of the throne of God and of the "Lamb, &c." and in reading it, my mind was drawn to feek after that pure habitation, which, I then believed, God had prepared for his fervants. The place where I fate, and the fweetness that attended my mind, remains fresh in my memory.

This, and the like gracious visitations, had that effect upon me, that when boys used ill language, it troubled me; and thro' the continued mercies of God, I was preserved from

it.

The pious instructions of my parents were often fresh in my mind when I happened to be among wicked children, and were of use to me. My parents, having a large family of children, used frequently, on first days after meeting, to put us to read in the holy scriptures, or some religious books, one after another, the rest sitting by without much conversation; which, I have since often thought, was a good practice. From what I had read and heard, I believed there had been, in past ages, people who walked in uprightness before God, in a degree exceeding any that I knew or heard of, now living: And the apprehension

prehension of there being less steadiness and firmness amongst people in this age than in past ages, often troubled me while I was a child.

A thing remarkable in my childhood was, that once going to a neighbour's house, I faw on the way, a Robin fitting on her nest, and as I came near she went off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, 'till one striking her, she fell down dead: At first I was pleased with the exploit, but after a few minutes was feized with horror, as having, in a sportive way killed an innocent creature while the was careful for her young: I beheld her lying dead, and thought those young ones, for which she was fo careful, must now perish for the want of their dam to nourish them; and after some painful confiderations on the fubject, I climbed up the tree, took all the young birds, and killed them; supposing that, better than to leave them to pine away and die miferably: And believed, in this case, that scripture proverb was fulfilled, "The tender mercies of "the wicked are cruel." I then went on my errand, but, for some hours, could think of little else but the cruelties I had committed. and was much troubled. Thus He, whose tender mercies are over all his works, hath placed a principle in the human mind, which incites to exercise goodness towards every living creature; and this being fingly attended to, people become tender-hearted and fympa-B 2 thizing; Phisw

thizing; but being frequently and totally rejected, the mind becomes that up in a contra-

ry disposition.

About the twelfth year of my age, my father being abroad, my mother reproved me for some misconduct, to which I made an undutiful reply; and the next first day, as I was with my father returning from meeting, he told me he understood I had behaved amis to my mother, and advised me to be more careful in future. I knew myself blameable, and in shame and confusion remained filent. Being thus awakened to a fense of my wickedness, I felt remorfe in my mind, and getting home, I retired and prayed to the Lord to forgive me; and do not remember; that I ever, after that, spoke unhandsomely to either of my parents, however foolish in some other things.

Having attained the age of fixteen years, I began to love wanton company; and the I was preserved from profane language, or scandalous conduct, still I perceived a plant in me which produced much wild grapes: Yet my merciful Father forsook me not utterly, but at times, thre' his grace, I was brought feriously to consider my ways; and the fight of my backslidings affected me with sorrow; but for want of rightly attending to the reproofs of instruction, vanity was added to vanity, and repentance to repentance: Upon the whole, my mind was more and more alienated from the truth, and I hastened toward destruction. While I meditate on the gulf to-

wards which I travelled, and reflect on my youthful disobedience, for these things I weep, mine eye runneth down with water.

Advancing in age the number of my acquaintance increased, and thereby my way grew more difficult: Tho' I had found comfort in reading the holy scriptures, and thinking on heavenly things, I was now estranged therefrom: I knew I was going from the flock of Christ, and had no resolution to return; hence serious resections were uneasy to me, and youthful vanities and diversions my greatest pleasure. Running in this road I found many like myself; and we associated in that which is reverse to true friendship.

But in this swift race it pleased God to vifit me with fickness, so that I doubted of recovering; and then did darkness, horror, and amazement, with full force feize me, even when my pain and diffress of body was very great. I thought it would have been better for me never to have had a being, than to fee the day which I now faw. I was filled with confusion; and in great affliction, both of mind and body, I lay and bewailed myfelf. I had not confidence to lift up my cries to God, whom I had thus offended; but, in a deep sense of my great folly, I was humbled before him: And, at length, that Word which is as fire and a hammer, broke and dissolved my rebellious heart, and then my cries were put up in contrition; and in the multitude of his mercies I found inward relief, and felt a close engagement, that if he was pleased to restore

restore my health, I might walk humbly before him.

After my recovery, this exercise remained with me a confiderable time; but, by degrees, giving way to youthful vanities, they gained strength, and getting with wanton young people I loft ground. The Lord had been very gracious, and spoke peace to me in the time of my diffress; and I now most ungratefully turned again to folly; on which account, at times, I felt sharp reproof, but did not get low enough to cry for help. I was not fo hardy as to commit things scandalous; but to exceed in vanity, and promote mirth, was my chief study. Still I retained a love and esteem for pious people; and their company brought an awe upon me. My dear parents, several times, admonished me in the fear of the Lord, and their admonition entered into my heart, and had a good effect for a feason; but not getting deep enough to pray rightly, the tempter, when he came, found entrance. I remember, once having spent a part of the day in wantonness, as I went to bed at night, there lay in a window, near my bed, a bible, which I opened, and first cast my eye on the text, " we lie down in our shame, and our confusion cover us;" this I knew to be my case: And meeting with fo unexpected a reproof, I was fomewhat affected with it, and went to bed under remorfe of confcience; which I foon cast off again.

Thus time past on; my heart was replenished with mirth and wantonness, while pleas-

ing scenes of vanity were presented to my imagination, 'till I attained the age of eighteen years; near which time I felt the judgments of God, in my foul, like a confuming fire; and looking over my past life, the profpect was moving.—I was often fad, and longed to be delivered from those vanities; then again, my heart was strongly inclined to them, and there was in me a fore conflict: At times I turned to folly; and then again, forrow and confusion took hold of me. In a while I refolved totally to leave off fome of my vanities; but there was a fecret referve in my heart, of the more refined part of them, and I was not low enough to find true peace. Thus, for fome months I had great troubles; there remaining in me an unfubjected will, which rendered my labours fruitless, 'till at length, thro' the merciful continuance of heavenly visitations, I was made to bow down in spirit before the Lord. I remember one evening I had fpent fome time in reading a pious author; and walking out alone, I humbly prayed to the Lord for his help, that I might be delivered from all those vanities which so enfnared me. Thus being brought low, he helped me; and as I learned to bear the cross, I felt refreshment to come from his presence; but not keeping in that strength which gave victory, I lost ground again; the fense of which greatly affected me; and I fought deferts and lonely places, and there with tears did confess my fins to God, and humbly craved help of him. And I may fay with reverence.

rence, he was near to me in my troubles, and in those times of humiliation opened my ear to discipline. I was now led to look seriously at the means by which I was drawn from the pure truth, and learned this, that if I would live in the life which the faithful fervants of God lived in, I must not go into company as heretofore in my own will; but all the cravings of fense must be governed by a divine principle. In times of forrow and abasement these instructions were sealed upon me, and I felt the power of Christ prevail over selfish defires, so that I was preserved in a good degree of steadiness; and being young, and believing, at that time, that a fingle life was best for me, I was strengthened to keep from fuch company as had often been a fnare to me.

I kept steadily to meetings; spent first day afternoons chiefly in reading the scriptures and other good books; and was early convinced in my mind, that true religion confifted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercife true justice and goodness, not only toward all men, but also toward the brute creatures—That as the mind was moved, by an inward principle, to love God as an invisible incomprehensible Being; by the same principle it was moved to love him in all his manifestations in the visible world—That, as by his breath, the flame of life was kindled in all animal fenfible creatures, to fay we love God as unfeen, and, at the fame time, exerby his life, or by life derived from him; was a contradiction in itself.

I found no narrowness respecting sees and opinions; but believed, that sincere upright hearted people, in every society, who truly love

God: were accepted of him.

As I lived under the crofs, and fimply followed the openings of truth, my mind, from day to day, was more enlightened; my former acquaintance were left to judge of me as they would, for I found it fafest for me to live in private, and keep these things sealed up in my own breast. While I filently ponder on that change wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow-creatures increased in me: This will be understood by such who have trodden in the fame path. Some glances of real beauty may be feen in their faces, who dwell in true meeknefs.

There is a harmony in the found of that voice to which divine love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully shew forth that inward life to such who have not felt it; but this white stone and new name is known rightly to such only who have it.

Now

Now tho' I had been thus strengthened to bear the cross, I still found myself in great danger, having many weaknesses attending me, and strong temptations to wrestle with; in the feeling whereof I frequently withdrew into private places, and often with tears befought the Lord to help me, whose gracious

ear was open to my cry.

All this time I lived with my parents, and wrought on the plantation; and having had schooling pretty well for a planter, I used to improve it in winter-evenings, and other leifure times; and being in the twenty-first year of my age, a man, in much business at shop-keeping and baking, asked me, if I would hire with him to tend shop and keep books, I acquainted my father with the proposal; and after some deliberation, it was agreed for me

to go.

At home I had lived retired; and now having a prospect of being much in the way of company, I selt frequent and servent cries in my heart to God, the Father of mercies, that he would preserve me from all taint and corruption; that, in this more public employment I might serve Him, my gracious Redeemer, in that humility and self-denial, with which I had been, in a small degree, exercised in a more private life. The man who employed me, surnished a shop in Mount-Holly, about five miles from my father's house, and six from his own; and there I lived alone, and tended his shop. Shortly after my settlement here, I was visited by several young people

my former acquaintance, who knew not but vanities would be as agreeable to me now as ever; and, at these times, I cried to the Lord in secret for wisdom and strength; for I selt myself encompassed with dissiculties, and had fresh occasion to bewail the sollies of time past, in contracting a familiarity with libertine people: And as I had now left my father's house outwardly, I sound my heavenly Father to be merciful to me beyond what I can express.

By day I was much amongst people, and had many trials to go thro'; but in the evenings, I was mostly alone, and may with thankfulness acknowledge, that, in those times, the spirit of supplication was often poured upon me; under which I was frequently exercised,

and felt my strength renewed.

In a few months after I came here, my master bought several Scotchmen servants, from on board a vessel, and brought them to Mount-Holly to sell; one of which was taken

fick and died.

In the latter part of his fickness, he, being delirious, used to curse and swear most for-rowfully; and the next night after his burial, I was left to sleep alone in the same chamber where he died: I perceived in me a timorous-ness; I knew, however, I had not injured the man, but affisted in taking care of him according to my capacity; and was not free to ask any one, on that occasion, to sleep with me: Nature was feeble; but every trial was a fresh incitement to give myself up wholly to the service of God, for I found no helper like him in times of trouble.

After

After a while, my former acquaintance gave over expecting me as one of their company; and I began to be known to some whose conversation was helpful to me: And now, as I had experienced the love of God, thro' Jefus Christ, to redeem me from many pollutions, and to be a fuccour to me thro' a fea of conflicts, with which no person was fully acquainted; and as my heart was often enlarged in this heavenly principle, I felt a tender compassion for the youth, who remained entangled in fnares like those which had entangled me from one time to another: This love and tenderness increased; and my mind was more strongly engaged for the good of my fellow-creatures. I went to meetings in an awful frame of mind, and endeavoured to be inwardly acquainted with the language of the true Shepherd; and one day being under a ftrong exercise of spirit, I stood up, and said fome words in a meeting; but not keeping close to the divine opening, I said more than was required of me; and being foon fenfible of my error, I was afflicted in my mind some weeks, without any light or comfort, even to that degree that I could not take fatisfaction in any thing: I remembered God, and was troubled; and, in the depth of my diffress, he had pity upon me, and fent the Comforter: I then felt forgiveness for my offence, and my mind became calm and quiet, being truly thankful to my gracious Redeemer for his mercies; and after this, feeling the spring of divine love opened, and a concern to fpeak, I

faid a few words in a meeting, in which I found peace; this, I believe, was about fix weeks from the first time: and, as I was thus humbled and disciplined under the cross, my understanding became more strengthened to distinguish the pure spirit which inwardly moves upon the heart, and taught me to wait in silence sometimes many weeks together, until I selt that rise which prepares the creature to stand like a trumpet thro' which the Lord speaks to his slock.

From an inward purifying, and stedfast abiding under it, springs a lively operative desire for the good of others: All the faithful are not called to the public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but wherever any are true ministers of Jesus Christ, it is from the operation of his spirit on their hearts, first purifying them, and thus giving them a just sense of the conditions of others.

This truth was early fixed in my mind; and I was taught to watch the pure opening, and to take heed, left, while I was standing to speak, my own will should get uppermost, and cause me to utter words from worldly wisdom, and depart from the channel of the true gospel ministry. In the management of my outward affairs, I may say with thankfulness, I found truth to be my support; and I was respected in my master's family, who came to live in Mount-Holly within two years after my going there.

About

About

About the twenty-third year of my age, I had many fresh and heavenly openings, in respect to the care and providence of the Almighty over his creatures in general, and over man as the most noble amongst those which are visible. And being clearly convinced in my judgment, that to place my whole trust in God was best for me, I felt renewed engagements, that in all things I might act on an inward principle of virtue, and pursue worldly business no further, than as truth opened my way therein.

About the time called Christmas, Lobserved many people from the country, and dwellers in town, who, resorting to publick-houses, spent their time in drinking and vain sports, tending to corrupt one another; on which account I was much troubled. At one house in particular there was much disorder; and I believed it was a duty incumbent on me to go and speak to the master of that house. I considered I was young, and that several elderly friends in town had opportunity to see these things; but the I would gladly have been excused, yet I could not feel my mind clear.

The exercise was heavy: And as I was reading what the Almighty said to Ezekiel, respecting his duty as a watchman, the matter was set home more clearly; and then, with prayers and tears, I befought the Lord for his assistance, who, in loving-kindness, gave me a resigned heart: Then, at a suitable opportunity, I went to the publick-house; and seeing the man amongst much company, I went

to him, and told him, I wanted to speak with him; so we went aside, and there, in the sear and dread of the Almighty, I exprest to him what rested on my mind; which he took kindly, and afterward shewed more regard to me than before. In a few years afterwards he died, middle-aged; and I often thought, that had I neglected my duty in that case, it would have given me great trouble; and I was humbly thankful to my gracious Father, who had

supported me herein.

My employer having a negro woman, fold her, and defired me to write a bill of fale, the man being waiting who bought her: The thing was fudden; and tho' the thoughts of writing an instrument of slavery for one of my fellow-creatures felt uneafy, yet I remembered I was hired by the year, that it was my master who directed me to do it, and that it was an elderly man, a member of our fociety, who bought her; fo, thro' weakness, I gave way, and wrote it; but, at the executing it, I was fo afflicted in my mind, that I faid, before my master and the friend, that I believed flave-keeping to be a practice inconfistent with the christian religion: This in some degree abated my uneafiness; yet, as often as I reflected feriously upon it, I thought I should have been clearer, if I had defired to be excused from it, as a thing against my conscience; for fuch it was. And fome time after this, a young man, of our fociety, spoke to me to write a conveyance of a flave to him; he having lately taken a negro into his house:

16 The LIFE and TRAVELS

I told him, I was not easy to write it; for, tho' many of our meeting and in other places kept slaves, I still believed the practice was not right; and desired to be excused from the writing. I spoke to him in good will; and he told me, that keeping slaves was not altogether agreeable to his mind; but that the slave being a gift made to his wife, he had accepted of her.

My complexes buying a negro women, fold

here and defined me to write a till of faler od E. and legened odwantinewards legened to thene was lighten; and the the theughts of le coe not revell le momentui ac arkiner niv allow-ereatures falt macen, vet I remembered I was bired by the year, that it was niv matter who dissiled me to do it, and that it was an elderly man, a member of our forety, .q AH Quote it but at the executing it. I was to affliged in my mind, that I faid, before my mafter and the friend, chat'l believed flave-keeping to befor peacing heconfilent with the christian religion: This in fome degree abated my uncafinets, very as often as I redecked feriously upon it, I thought I front. have been clearer, if I had defired to be exculed from it, as a thing against any confeience, for fuch it was . And func time after this, a young men, of our forety, tooke to inc to write a conveyance of a flave to him; he having lately taken a negro into his house:

which was seen a Ped II.

His first journey, on a religious visit, into EastJersey, in company with Abraham Farrington—
His thoughts on merchandizing, and his learn ing a trade—His second journey, with Isaac Andrews, into Pennsylvania, Maryland, Virginia, and North-Carolina.—His third journey, with Peter Andrews, thro part of West and East-Jersey—Some account of his sister Elizabeth, and her death—His fourth journey, with Peter Andrews, thro New-York and Long-Island, to New-England—And his sisth journey, with John Sykes, to the Eastern Shore of Maryland, and the Lower Counties on Delaware.

My esteemed friend Abraham Farrington, being about to make a visit to friends on the eastern side of this province, and having no companion, he proposed to me to go with him; and after a conference with some elderly friends, I agreed to go: So we set out the fifth day of the ninth month, in the year 1743; had an evening meeting at a tavern in Brunswick, a town in which none of our society dwelt; the room was full, and the people quiet. Thence to Amboy, and had an evening meeting in the court-house; to which came many people, amongst whom were several members of assembly, they being in town on the public affairs of the pro-

Having

vince: in both these meetings my antient companion was enlarged to preach, in the love of the gospel. Thence we went to Woodbridge, Raway, and Plainfield; and had six or seven meetings in places where friends meetings are not usually held, being made up chiefly of Presbyterians, and my beloved companion was frequently strengthened to publish the word of Life amongst them: As for me, I was often silent thro' the meetings; and when I spake, it was with much care, that I might speak only what truth opened: My mind was often tender, and I learned some profitable lessons. We were out about two weeks.

Near this time, being on some outward bufiness in which several families were concerned, and which was attended with difficulties, fome things relating thereto not being clearly stated, nor rightly understood by all, there arose some heat in the minds of the parties, and one valuable friend got off his watch; I had a great regard for him, and felt a strong inclination, after matters were fettled, to speak to him concerning his conduct in that case; but I being a youth, and he far advanced in age and experience, my way appeared difficult; but after fome days deliberation, and inward feeking to the Lord for affistance, I was made fubject; fo that I exprest what lay upon me, in a way which became my youth and his years: And tho' it was a hard talk to me, it was well taken, and, I believe, was useful to us both.

Having

Having now been several years with my employer, and he doing less at merchandize than heretofore, I was thoughtful of some other way of business; perceiving merchandize to be attended with much cumber, in

the way of trading in these parts.

My mind, thro' the power of truth, was in a good degree weaned from the defire of entward greatness; and I was learning to be content with real conveniencies, that were not coffly; so that a way of life, free from much entanglements, appeared best for me, tho' the income might be small. I had several offers of business that appeared profitable, but did not see my way clear to accept of them; as believing the business proposed would be attended with more outward care and cumber than was required of me to engage in.

I faw that a humble man; with the bleffing of the Lord might live on a little: And that where the heart was fet on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased. These was a care on my mind so to pass my time, that nothing might hinder me from the most steady attention to the voice of the true Shep-

Hebuthel about a contaction, I expect.bdsid

My employer, the now a retailer of goods, was by trade a taylor, and kept a fervantman at that business; and I began to think about learning the trade, expecting, that if I should settle, I might, by this trade, and a little retailing of goods, get a living

in a plain way, without the load of great business: I mentioned it to my employer, and we foon agreed on terms; and then, when I had leifure, from the affairs of merchandize, I worked with his man. I believed the hand of Providence pointed out this bufiness for me; and was taught to be content. with it, the I felt at times, a disposition that would have fought for fomething greater: But thro' the revelation of Jesus Christ, I had feen the happiness of humility, and there was an earnest defire in me to enter deep into it; and, at times, this defire arose to a degree of fervent supplication, wherein my foul was fo environed with heavenly light and confolation, that things were made eafy to me which had been otherwise.

After some time, my employer's wife died; the was a virtuous woman, and generally beloved of her neighbours: And foon after this, he left shopkeeping; and we parted. I then wrought at my trade, as a taylor; carefully attended meetings for worship and discipline; and found an enlargement of gospel love in my mind, and therein a concern to vifit friends in some of the back settlements of Pennsylvania and Virginia; and being thoughtful about a companion, I expressed it to my beloved friend Isaac Andrews, who then told me that he had drawings to the fame places; and also to go thro' Maryland, Virginia, and Carolina, After confiderable time past, and several conferences with him, I felt easy to accompany him throughout;

if way opened for it. I opened the case in our monthly-meeting, and friends expressing their unity therewith, we obtained certificates to travel as companions; his from Haddon-

field, and mine from Burlington.

We left our province on the twelfth day of the third month, in the year 1746, and had feveral meetings in the upper part of Chester county, and near Lancaster; in some of which, the love of Christ prevailed, uniting us together in his service. Then we croffed the river Sufquehannah, and had feveral meetings in a new fettlement, called the Red-Lands; the oldest of which, as I was informed, did not exceed ten years. It is the poorer fort of people that commonly begin to improve remote deferts: With a fmall flock they have houses to build, lands to clear and fence, corn to raife, cloaths to provide, and children to educate; that friends. who visit such, may well sympathize with them in their hardships in the wilderness; and tho' the best entertainment such can give, may feem coarse to some who are used to cities, or old fettled places, it becomes the disciples of Christ to be content with it. Our hearts were fometimes enlarged in the love of our heavenly Father amongst these people; and the fweet influence of his spirit supported us thro' fome difficulties: To him be the praise. visual bad more do sono selection

We passed on to Manoquacy, Fairfax, Hopewell, and Shanando, and had meetings; some of which were comfortable and edifying

edifying. From Shanando we fet off in the afternoon for the old fettlements of friends in Virginia, and the first night, we, with our pilot, lodged in the woods, our horfes feeding near us; but he being poorly provided with a horfe, and we young and having good horses, were free the next day to part with him; and did fo. In two days after, we reached to our friend John Cheagle's, in Virginia: So we took the meetings in our way thro' Virginia; were, in some degree baptized into a feeling fense of the conditions of the people; and our exercise in general was more painful in these old settlements, than it had been amongst the back inhabitants; but thre' the goodness of our heavenly Father, the well of living-waters was, at times, opened to our encouragement. and the refreshment of the sincere-hearted. We went on to Perquimons, in North-Carolina; had feveral meetings which were large; and found fome openness in those parts, and a hopeful appearance amongst the young people. So we turned again to Virginia, and attended most of the meetings which we had not been at before, labouring amongst friends in the love of Jefus Christ, as ability was given: And thence went to the mountains, up James River, to a new fettlement; and had feveral meetings amongst the people, some of whom had lately joined in membership with our society.

In our journeying to and fro, we found fome honest-hearted friends, who appeared

to be concerned for the cause of truth among

a backfliding people.

From Virginia, we croffed over the river Patowmac, at Hoy's ferry, and made a general visit to the meetings of friends on the Western Shore of Maryland; and were at their quarterly meeting. We had fome hard labour amongst them, endeavouring to difcharge our duty honestly as way opened, in the love of truth: And thence taking fundry meetings in our way, we paffed homeward; where, thro' the favour of Divine Providence, we reached the fixteenth day of the fixth month, in the year 1746; and I may fay, that thro' the affiftance of the Holy Spirit, which mortifies felfish desires, my companion and I travelled in harmony, and parted in the nearness of true brotherly love.

Two things were remarkable to me in this journey; first, in regard to my entertainment; when I eat, drank, and lodged freecost with people, who lived in ease on the hard labour of their slaves, I felt uneasy; and as my mind was inward to the Lord, I found, from place to place, this uneafiness return upon me, at times, thro' the whole visit. Where the masters bore a good share of the burden, and lived frugally, fo that their fervants were well provided for, and their labour moderate, I felt more easy; but where they lived in a coftly way, and laid heavy burdens on their slaves, my exercise was often great, and I frequently had conversation with them, in private, concerning it. Secondly, this trade of importing flaves from their native country being much encouraged amongst them, and the white people and their children so generally living without much labour, was frequently the subject of my serious thoughts: And I saw in these southern provinces so many vices and corruptions, increased by this trade and this way of life, that it appeared to me as a dark gloominess hanging over the land; and tho now many willingly run into it, yet in surface the consequence will be grievous to posterity: I express it as it hath appeared to me, not at once, nor twice, but as a matter fixed

on my mind.

Soon after my return home, I felt an increafing concern for friends on our fea-coaft; and on the eighth day of the eighth month, in the year 1746, with the unity of friends. and in company with my beloved friend and neighbour Peter Andrews, brother to my companion before-mentioned, we fet forward, and visited meetings generally about Salem, Cape May, Great and little Egg-Harbour; and had meetings at Barnagat, Mannahockin, and Mane-Squan, and fo to the yearly meeting at Shrewsbury. Thro' the goodness of the Lord way was opened, and the strength of divine love was sometimes felt in our affemblies, to the comfort and help of those who were rightly concerned before him. We were out twenty-two days, and rode by computation, three hundred and forty miles. At Shrewfbury yearly meeting, we met with our dear friends Michael Lightfoot and Abraham Farrington, who had

good fervice there.

The winter following died my eldeft fifter, Elizabeth Woolman, jun. of the small-pox, aged thirty-one years. She was, from her youth, of a thoughtful disposition; and very compassionate to her acquaintance in their fickness or diffress, being ready to help as far as she could. - She was dutiful to her parents; one instance whereof follows:-It happened that she, and two of her sisters, being then near the estate of young women, had an inclination one first day after meeting to go on a visit to some other young women at some distance off; whose company, I believe, would have done them no good. They exprest their defire to our parents; who were diffatisfied with the propofal, and stopped them. The same day, as my fifters and I were together, and they talking about their disappointment, Elizabeth exprest her contentment under it; fignifying, the believed it might be for their good.

A few years after she attained to mature age, thro' the gracious visitations of God's love, she was strengthened to live a self-denying exemplary life, giving herself much to

reading and meditation.

The following letter may shew, in some

degree, her disposition:

bolin sond out rolls omit om Haddonfield,

Haddonfield, IR day, 11th month, 1743.

Beloved brother John Woolman,

In that love which defires the welfare of all men, I write unto thee; I received thine, dated second day of the tenth month last, with which I was comforted. My spirit is bowed with thankfulness that I should be remembered, who am unworthy; but the Lord is full of mercy, and his goodness is extended to the meanest of his creation; therefore, in his infinite love, he hath pitied and spared and shewed mercy, that I have not been cut off nor quite loft; but, at times. I am refreshed and comforted as with the glimple of his presence, which is more to the immortal part, than all which this world can afford: So with defires for thy preservation with my own, I remain

> thy affectionate fifter, Eliz. Woolman, jun.

The fore part of her illness she was in great fadness and dejection of mind, of which she told one of her intimate friends, and faid, when I was a young girl I was wanton and airy, but I thought I had thoroughly repented for it; and added, I have of late had great fatisfaction in meetings. Tho' she was thus disconsolate, still she retained a hope, which was as an anchor to her: And fome time after, the same friend came

came again to see her, to whom she mentioned her former expressions, and said, it is otherwise now, for the Lord hath rewarded me seven-fold; and I am unable to express the greatness of his love manifested to me. Her disorder appearing dangerous, and our mother being sorrowful, she took notice of it, and said, dear mother, weep not for me; I go to my God: And many times, with an audible voice, uttered praise to her Redeemer.

A friend coming fome miles to fee her, the morning before the died, asked her, how she did? she answered, I have had a hard night, but shall not have another such, for I shall die, and it will be well with my soul; and accordingly died the next evening.

The following ejaculations were found amongst her writings, wrote, I believe, at

four times:

I. Oh! that my head were as waters, and mine eyes as a fountain of tears, that I might weep day and night; until acquainted with my God.

II. O Lord, that I may enjoy thy presence, or else my time is lost, and my life a share

to my foul.

III. O Lord, that I may receive bread from thy table, and that thy grace may abound in me.

IV. O Lord, that I may be acquainted with thy presence, that I may be seasoned with thy salt, that thy grace may abound in me.

Of

Of late I found drawings in my mind to vifit friends in New-England, and having an opportunity of joining in company with my beloved friend Peter Andrews; we, having obtained certificates from our monthlymeeting, fet forward on the fixteenth day of the third month, in the year 1747, and reached the yearly-meeting at Long-Island; at which were our friends Samuel Nottingham from England, John Griffith, Jane Holkins, and Elizabeth Hudson from Pennfylvania, and Jacob Andrews from Chefterfield, Several of whom were favoured in their public exercise; and, thro' the goodness of the Lord, we had some edifying meetings. After this, my companion and I vifited friends on Long-Island; and thro' the mercies of God, we were helped in the work.

Besides going to the settled meetings of friends, we were at a general meeting at Setawket, chiefly made up of other societies; and had a meeting at Oyster-Bay, in a dwelling-house, at which were many people: At the first of which there was not much said by way of testimony; but was, I believe, a good meeting: At the latter thro' the springing up of living-waters, it was a day to be thankfully remembered. Having visited the island, we went over to the main, taking meetings in our way, to Oblong, Nine-Partners and New-Milford.—In these back settlements we met with several people, who, thro' the immediate workings of the spirit

of Christ on their minds, were drawn from the vanities of the world, to an inward acquaintance with him: They were educated in the way of the Presbyterians. A considerable number of the youth, members of that fociety, were used to spend their time often together in merriment, but some of the principal young men of that company being vifited by the powerful workings of the spirit of Christ, and thereby led humbly to take up bis cross, could no longer join in those vanities; and as these stood stedfast to that inward convincement, they were made a bleffing to fome of their former companions; fo that, thro' the power of truth, feveral were brought into a close exercise concerning the eternal wellbeing of their fouls. These young people continued for a time to frequent their publick worship; and besides that, had meetings of their own; which meetings were a while allowed by their preacher, who fometimes met with them: But, in time, their judgment in matters of religion, disagreeing with fome of the articles of the presbyterians, their meetings were disapproved by that society; and fuch of them who flood firm to their duty, as it was inwardly manifested, had many difficulties to go thro': And their meetings were in a while dropped; some of them returning to the Presbyterians, and others of them, after a time, joined to our religious fociety. wherein the power of troth

I had conversation with some of the latter, to my help and edification; and believe seve-

ral of them are acquainted with the nature of that worthip, which is performed in spirit and in truth. From hence, accompanied by Amos Powel, a friend from Long-Island, we rode thro' Connecticut, chiefly inhabited by Presbyterians, who were generally civil to us. fo far as I faw: And after three days riding, we came amongst friends in the colony of Rhode-Island. We visited friends in and about Newport, and Dartmouth, and generally in these parts; and then to Boston: And proceeded eastward as far as Dover: And then returned to Newport, and not far from thence, we met our friend Thomas Gawthrop from England; who was then on a vifit to these provinces. From Newport we failed to Nantucket; were there near a week: and from thence came over to Dartmouth: And having finished our visit in these parts, we croffed the Sound from New-London to Long-Island; and taking fome meetings on the island, proceeded homeward; where we reached the thirteenth day of the seventh month, in the year 1747, having rode about fifteen hundred miles, and failed about one hundred and fifty.

In this journey, I may fay in general, we were fometimes in much weaknels, and laboured under discouragements; and at other times, thro the renewed manifestations of divine love, we had seasons of refreshment, wherein the power of truth prevailed.

We were taught, by renewed experience, to labour for an inward stillness; at no time to feek for words, but to live in the spirit of truth, and utter that to the people which truth opened in us. My beloved companion and I belonged both to one meeting, came forth in the ministry near the same time, and were inwardly united in the work: He was about thirteen years older than I, bore the heaviest burden, and was an instrument of the

greatest use.

Finding a concern to visit friends in the Lower Counties on Delaware, and on the Eastern Shore of Maryland, and having an opportunity to join with my well-beloved antient friend John Sykes, we obtained certificates, and set off the seventh day of the eighth month, in the year 1748, were at the meetings of friends in the lower counties, attended the yearly meeting at Little Creek, and made a visit to chief of the meetings on the Eastern Shore; and so home by the way of Nottingham: Were abroad about fix weeks; and rode by computation, about five hundred and fifty miles.

Our exercife, at times, was heavy; but, thro' the goodness of the Lord, we were often refreshed: And I may say by experience, "He is a strong hold in the day of trouble." Tho' our society, in these parts, appeared to me to be in a declining condition; yet I believe, the Lord hath a people amongst them, who labour to serve him uprightly, but have

many difficulties to encounter.

and I be oneco both to one meeting, les

truth onesed in the P. A P. companion

to feek for search, but to live is the fairle of

His marriage—The death of his father—His journeys into the upper part of New-Jersey, and afterwards into Pennsylvania—Confiderations on keeping slaves, and his visits to the families of friends at several times and places—An epistle from the general meeting—His journey to Long-Island—Confiderations on trading, and on the use of spirituous liquors and costly apparel —And his letter to a friend.

A BOUT this time believing it good forme to fettle, and thinking seriously about a companion, my heart was turned to the Lord with desires that he would give me wisdom to proceed therein agreeable to his will; and he was pleased to give me a well-inclined damsel, Sarah Ellis; to whom I was married the eighteenth day of the eighth month, in the year 1749.

In the fall of the year 1750 died my father, Samuel Woolman, with a fever, aged

about fixty years.

In his life-time he manifested much care for us his children, that in our youth we might learn to fear the Lord; often endeavouring to imprint in our minds the true principles of virtue, and particularly to cherish in us a spirit of tenderness, not only towards

wards poor people, but also towards all crea-

After my return from Carolina in

After my return from Carolina in the year 1746, I made some observations on keeping flaves, which some time before his decease I shewed him; and he perused the manuscript, proposed a few alterations, and appeared well fatisfied that I found a concern on that account: And in his last sickness as I was watching with him one night, he being fo far spent that there was no expectation of his recovery, but had the perfect use of his understanding, he asked me concerning the manuscript, whether I expected soon to proceed to take the advice of friends in publishing it? and, after some conversation thereon, said, I have all along been deeply affected with the oppression of the poor negroes; and now, at last, my concern for them is as great as ever.

By his direction, I had wrote his will in a time of health, and that night he defired me to read it to him, which I did; and he said, it was agreeable to his mind. He then made mention of his end, which he believed was now near; and signified, that tho' he was sensible of many imperfections in the course of his life, yet his experience of the power of truth, and of the love and goodness of God from time to time, even till now, was such, that he had no doubt but that in leaving this life he should enter into one more

happy.

The next day his fifter Elizabeth came to fee him, and told him of the decease of their D

On the fecond day of the ninth month, in the year 1751, feeling drawings in my mind to visit friends at the Great Meadows, in the upper part of West-Jersey, with the unity of our monthly-meeting, I went there, and had some searching laborious exercise amongst friends in those parts, and sound inward

and, tafter fome convertation the instant, bas

In the ninth month of the year 1753, in company with my well-esteemed friend John Sykes, and with the unity of friends, we travelled about two weeks, visiting friends in Bucks-County. We laboured in the love of the gospel, according to the measure received; and thro' the mercies of Him, who is strength to the poor who trust in him, we found satisfaction in our visit. And in the next winter, way opening to visit friends farmilies within the compass of our monthly meeting, partly by the labours of two friends from Pennsylvania, I joined in some part of this work; having had a desire some time that it might go forward amongst us.

About this time, a person at some distance lying sick, his brother came to me to write his will: I knew he had slaves; and asking

his

his brother, was told he intended to leave them as flaves to his children. As writing is a profitable employ, and as offending fober people was disagreeable to my inclination, I was straitened in my mind; but as I looked to the Lord, he inclined my heart to his teftimony: And I told the man, that I believed the practice of continuing flavery to this people was not right; and had a fcruple in my mind against doing writings of that kind: That tho' many in our fociety kept them as flaves, still I was not easy to be concerned in it; and defired to be excused from going to write the will. I fpake to him in the fear of the Lord; and he made no reply to what I faid, but went away: He also had fome concerns in the practice; and I thought he was displeased with me. In this case I had a fresh confirmation, that acting contrary to prefent outward interest, from a motive of divine love, and in regard to truth and righteousness, and thereby incurring the refentments of people, opens the way to a treasure better than filver, and to a friendthip exceeding the friendship of men. of the de

The manuscript before-mentioned having laid by me several years, the publication of it rested weightily upon me; and this year I offered it to the revisal of friends, who, having examined and made some small alterations in it, directed a number of copies thereof to be published and dispersed amongst

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In the year 1754, I found my mind drawn to join in a visit to friends families belonging to Chesterfield monthly-meeting; and having the approbation of our own, I went to their monthly-meeting in order to confer with friends, and fee if way opened for it: I had conference with some of their members, the proposal having been opened before in their meeting, and one friend agreed to join with me as a companion for a beginning; but when meeting was ended, I felt great diffress of mind, and doubted what way to take, or whether to go home and wait for greater clearness: I kept my distress secret; and going with a friend to his house. my defires were to the great Shepherd for his heavenly instruction; and in the morning I felt easy to proceed on the visit, being very low in my mind: And as mine eye was turned to the Lord, waiting in families in deep reverence before him, he was pleafed gracioully to afford help; so that we had many comfortable opportunities, and it appeared as a fresh visitation to some young people. I fpent feveral weeks this winter in the fervice; part of which time was employed near home. And again in the following winter I was feveral weeks in the same service; some part of the time at Shrewfbury, in company with my beloved friend John Sykes; and have cause humbly to acknowledge, that thro' the goodness of the Lord, our hearts were, at times, enlarged in his love; and strength was given

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of JOHN WOOLMAN.

to go thro' the trials which, in the course of

our visit, attended us.

From a disagreement between the powers of England and France, it was now a time of trouble on this Continent; and an epistle to friends went forth from our general spring meeting, which I thought good to give a place in this journal.

An EPISTLE from our general spring meeting of ministers and elders for Pennsylvania and New-Jersey, held at Philadelphia, from the twenty-ninth of the third month, to the first of the fourth month, inclusive, 1755.

To friends on the continent of America.

Dear friends,

I N an humble sense of divine goodness, and the gracious continuation of God's love to his people, we tenderly salute you; and are at this time therein engaged in mind, that all of us who profess the truth, as held forth and published by our worthy predecessors in this latter age of the world, may keep near to that life which is the light of men, and be strengthened to hold fast the profession of our faith without wavering, that our trust may not be in man, but in the Lord alone, who ruleth in the army of heaven, and in the kingdoms of men, before whom the earth is "as the dust of the balance, and her inhabitants as grashoppers." Isa xl. 22.

We (being convinced that the gracious defign of the Almighty in fending his Son into the world, was to repair the breach made by disobedience, to finish sin and transgreffion, that his kingdom might come, and his will be done on earth as it is in heaven) have found it to be our duty to cease from those national contests productive of misery and bloodshed, and submit our cause to Him the Most High, whose tender love to his children exceeds the most warm affections of natural parents, and who hath promifed to his feed throughout the earth, as to one individual, "I will never leave thee, nor forfake " thee." Heb. xiii. 5. And as we, thro' the gracious dealings of the Lord our God, have had experience of that work which is carried on, " not by earthly might, nor by pow-"er, but by my spirit, saith the Lord of "Hofts:" Zech. iv. 6. By which operation, that spiritual kingdom is set up, which is to fubdue and break in pieces all kingdoms that oppose it, and shall stand for ever. In a deep fense thereof, and of the fafety, stability and peace there is in it, we are defirous that all who profess the truth, may be inwardly acquainted with it, and thereby be qualified to act in all parts of our life as becomes our peacable profession: And we trust, as there is a faithful continuance to depend wholly upon the almighty arm, from one generation to another, the peaceable kingdom will gradually be extended " from sea to sea, and from the river to the

" ends of the earth," Zech. ix. 10. to the completion of those prophesies already begun, that " nation shall not lift up a fword "against nation, nor learn war any more."

Isa. ii. 4. Micah iv. 3.

And, dearly beloved friends, feeing we have these promises, and believe that God is beginning to fulfil them, let us constantly endeavour to have our minds fufficiently difentangled from the furfeiting cares of this life, and redeemed from the love of the world, that no earthly possessions nor enjoyments may bias our judgments, or turn us from that refignation, and entire trust in God, to which his bleffing is most furely annexed; then may we fay, "Our Redeemer is mighty, he will " plead our cause for us." Jer. l. 34. And if, for the further promoting his most gracious purposes in the earth, he should give us to taste of that bitter cup which his faithful ones have often partook of: O that we may be rightly prepared to receive it!

And now, dear friends, with respect to the commotions and stirrings of the powers of the earth at this time near us, we are defirous that none of us may be moved thereat;

- ' But repose ourselves in the munition of
- ' that rock that all these shakings shall not ' move, even in the knowledge and feeling
- of the eternal power of God, keeping us
- ' fubjectly given up to his heavenly will, and feel it daily to mortify that which remains
- in any of us which is of this world: For

the worldly part in any, is the changeable part, and that is up and down, full and empty, joyful and forrowful, as things go well or ill in this world; for as the truth is but one, and many are made partakers of its spirit, so the world is but one, and many are made partakers of the spirit of it; and so many as do partake of it, so many will be straitened and perplexed with it: but they who are fingle to the truth, waiting daily to feel the life and virtue of it in their hearts, these shall rejoice in the midft of adverfity,' and have to experience with the prophet, 'That " Altho' the figtree shall not blossom, neither shall fruit " be in the vines; the labour of the olive " shall fail, and the fields shall yield no " meat; the flock shall be cut off from the " fold, and there shall be no herd in the " stalls; yet will they rejoice in the Lord, " and joy in the God of their falvation." Hab. iii. 17, 18.

If, contrary to this, we profess the truth, and not living under the power and influence of it, are producing fruits disagreeable to the purity thereof, and trust to the strength of man to support ourselves, therein our considence will be vain. For He, who removed the hedge from his vineyard, and gave it to be trodden under foot, by reason of the wild grapes it produced, (Isa. v. 5.) remains unchangeable; and if, for the chastisement of wickedness, and the surther promoting his own

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own glory, he doth arise, even to shake terribly the earth, who then may oppose him, and prosper!

We remain, in the love of the gospel,

your friends and brethren.

Signed by fourteen friends.

Scrupling to do writings relative to keeping flaves, having been a means of fundry fmall trials to me, in which I have so evidently felt my own will fet aside, that I think it good to mention a few of them---Tradefmen and retailers of goods, who depend on their business for a living, are naturally inclined to keep the good-will of their customers: nor is it a pleasant thing for young men to be under any nceffity to question the judgment or honesty of elderly men, and more especially of such who have a fair reputation. Deep-rooted cuftoms, tho' wrong, are not eafily altered; but it is the duty of every one to be firm in that which they certainly know is right for them. A charitable benevolent man, well acquainted with a negro, may, I believe, under fome circumstances, keep him in his family as a servant, on no other motives than the negroe's good; but man, as man knows not what shall be after him, nor hath he any affurance that his children will attain to that perfection in wifdom and goodness necessary rightly to exercife fuch power: Hence it is clear to me, that I ought not to be the scribe where wills are drawn,

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drawn; in which fome children are made ab-

folute masters over others during life.

About this time, an antient man of good esteem in the neighbourhood, came to my house to get his will wrote; he had young negroes: and I asked him privately, how he purposed to dispose of them? he told me: I then faid, I cannot write thy will, without breaking my own peace; and respectfully gave him my reasons for it: He fignified that he had a choice that I should have wrote it: but as I could not, confistent with my conscience, he did not desire it: And so he got it wrote by fome other person. And a few years after there being great alterations in his family, he came again to get me to write his will: His negroes were yet young; and his fon, to whom he intended to give them, was, fince he first spoke to me, from a libertine, become a fober young man; and he fupposed, that I would have been free, on that account, to write it. We had much friendly talk on the fubject, and then deferred it: And a few days after, he came again, and directed their freedom; and fo I wrote his will. Tabau , avoided I

Near the time the last mentioned friend first spoke to me, a neighbour received a bad bruise in his body, and sent for me to bleed him; which being done, he desired me to write his will: I took notes; and, amongst other things, he told me to which of his children he gave his young negro: I considered the pain and distress he was in, and knew

knew not how it would end; fo I wrote his will, fave only that part concerning his flave, and carrying it to his bed-fide, read it to him; and then told him in a friendly way, that I could not write any inftruments by which my fellow-creatures were made flaves, without bringing trouble on my own mind: I let him know that I charged nothing for what I had done; and defired to be execufed from doing the other part in the way he proposed: We then had a serious conference on the subject; at length, he agreeing to set her free, I finished his will.

Having found drawings in my mind to visit friends on Long-Island, after obtaining a certificate from our monthly-meeting, fet off on the twelfth day of the fifth month, in the year 1756. When I reached the island, I lodged the first night at the house of my dear friend Richard Hallet: The next day, being the first of the week, I was at the meeting in Newtown; in which we experienced the renewed manifestations of the love of lefus Chrift, to the comfort of the honest-hearted. I went that night to Flushing and the next day, in company with my beloved friend Matthew Franklin, we croffed the ferry at White-Stone; were at three meetings on the main, and then returned to the island; where I fpent the remainder of the week in visiting meetings. The Lord, I believe, hath a people in those parts, who are honestly inclined to ferve him; but many, I fear, are too much clogged with the things of this life, and

and do not come forward bearing the cross in

fuch faithfulness as he calls for.

My mind was deeply engaged in this visit, both in public and private: And, at several places where I was, on observing that they had slaves, I found myself under a necessity, in a friendly way, to labour with them on that subject; expressing, as way opened, the inconsistency of that practice with the purity of the christian religion, and the ill effects of it manifested amongst us.

The latter end of the week, their yearlymeeting began; at which were our friends John Scarbrough, Jane Hoskins, and Susannah Brown, from Pennsylvania: The publick meetings were large, and measurably favour-

ed with divine goodness.

The exercise of my mind, at this meeting, was chiefly on account of those who were considered as the foremost rank in the society: and in a meeting of ministers and elders, way opened, that I expressed in some measure what lay upon me; and at a time when friends were met for transacting the affairs of the church, having sat a while silent, I felt a weight on my mind, and stood up; and, thro' the gracious regard of our heavenly Father, strength was given fully to clear myself of a burden, which for some days had been increasing upon me.

Thro' the humbling dispensations of Divine Providence, men are sometimes sitted for his service. The messages of the prophet Jeremiah were so disagreeable to the people,

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and so reverse to the spirit they lived in, that he became the object of their reproach: and in the weakness of nature, thought of desisting from his prophetick office; but, faith he. " His word was in my heart as a burning " fire shut up in my bones; and I was weary " with forbearing, and could not flay." I faw at this time, that if I was honest in declaring that which truth opened in me, I could not please all men; and laboured to be content in the way of my duty, however difagreeable to my own inclination. After this I went homeward, taking Woodbridge and Plainfield in my way; in both which meetings, the pure influence of divine love was manifested; in an humbling sense whereof I went home: Having been out about twenty-four days, and rode about three hundred and fixteen miles. wil of on busines

While I was out on this journey, my heart was much affected with a fense of the state of the churches in our southern provinces; and believing the Lord was calling me to some further labour amongst them, I was bowed in reverence before him, with fervent desires that I might find strength to resign myself up to his heavenly will.

Until this year, 1756, I continued to retail goods, besides following my trade as a taylor; about which time, I grew uneasy on account of my business growing too cumbersome. I had began with selling trimmings for garments, and from thence proceeded to sell cloths and linens; and, at length,

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length, having got a confiderable shop of goods, my trade increased every year, and the road to large business appeared open; but

I felt a stop in my mind.

Thro' the mercies of the Almighty, I had, in a good degree, learned to be content with a plain way of living: I had but a small family; and on serious consideration, I believed truth did not require me to engage in much cumbering affairs: It had been my general practice to buy and sell things really useful: Things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and whenever I did, I found it weaken me as a christian.

The increase of business became my burden; for the my natural inclination was toward merchandize, yet I believed truth required me to live more free from outward cumbers; and there was now a strife in my mind between the two; and in this exercise my prayers were put up to the Lord, who graciously heard me, and gave me a heart refigned to his holy will: Then I leffened my outward business; and, as I had opportunity, told my customers of my intentions, that they might confider what shop to turn to: And, in a while, wholly laid down merchandize, following my trade as a taylor; myfelf only, having no apprentice. I also had a nursery of appletrees; in which I employed fome of my time in hoeing, grafting, trimming, and inoculating. In merchandize it is the custom, where I lived, to fell chiefly

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on credit, and poor people often get in debt; and when payment is expected, not having wherewith to pay, their creditors often fue for it at law. Having often observed occurrences of this kind, I found it good for me to advise poor people to take such goods as were most useful and not costly. and has also

In the time of trading, I had an opportunity of feeing, that the too liberal use of spirituous liquors, and the custom of wearing too costly apparel, led some people into great inconveniencies; and these two things appear to be often connected one with the other; for by not attending to that use of things which is confistent with universal righteousness, there is an increase of labour which extends beyond what our heavenly Father intends for us: And by great labour, and often by much fweating, there is, even among fuch who are not drunkards, a craving of some liquors to revive the spirits: That partly by the luxurious drinking of some, and partly by the drinking of others, (led to it thro' ammoderate labour) very great quantities of rum are every year expended in our colonies; the greater part of which we should have no need of, did we fleadily attend to pure wisdom.

When men take pleasure in feeling their minds elevated with firong drink, and fo indulge their appetite as to diforder their understandings, neglect their duty as members in a family or civil fociety, and cast off all regard to religion, their case is much to be pitied; and where such whose lives are for

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the most part regular, and whose examples have a strong influence on the minds of others, adhere to some customs which powerfully draw to the use of more strong liquor than pure wisdom allows; this also, as it hinders the spreading of the spirit of meekness, and strengthens the hands of the more excessive drinkers, is a case to be lamented.

As every degree of luxury hath some connexion with evil; for those who profess to be disciples of Christ, and are looked upon as leaders of the people, to have that mind in them, which was also in Christ, and so stand separate from every wrong way, is a means of help to the weaker. As I have fometimes been much spent in the heat, and taken spirits to revive me, I have found by experience, that in fuch circumstances the mind is not so calm, nor so fitly disposed for divine meditation, as when all fuch extreams are avoided, and I have felt an increasing care to attend to that holy Spirit which fets right bounds to our defires ; and leads those who faithfully follow it, to apply all the gifts of Divine Providence to the purposes for which they were intended. Did fuch who have the care of great estates, attend with singleness of heart to this heavenly Instructor, which fo opens and enlarges the mind, that men love their neighbours as themselves, they would have wisdom given them to manage, without finding occasion to employ some people in the luxuries of life, or to make it neceffary for others to labour too hard; but for want

want of steadily regarding this principle of divine love, a selfish spirit takes place in the minds of people, which is attended with darkness and manifold confusions in the world.

Tho' trading in things useful is an honest employ; yet thro' the great number of superfluities which are bought and sold, and thro' the corruption of the times, they who apply to merchandize for a living, have great need to be well experienced in that precept which the prophet Jeremiah laid down for his scribe: "Seekest thou great things for thyself?" seek them not."

In the winter, this year, I was engaged with friends in visiting families; and, thro' the goodness of the Lord, we had oftentimes experience of his heart-tendering presence amongst us.

A copy of a letter wrote to a friend,

In this thy late affliction I have found a deep fellow-feeling with thee; and had a fecret hope throughout, that it might pleafe the Father of mercies to raife thee up, and fanctify thy troubles to thee; that thou being more fully acquainted with that way which the world esteems foolish, may feel the cloathing of divine fortitude, and be strengthened to resist that spirit which leads from the simplicity of the everlasting truth.

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We may see ourselves crippled and halting, and from a strong bias to things pleafant and easy, find an impossibility to advance forward; but things impossible with men are possible with God; and our wills being made subject to his, all temptations are surmountable.

This work of Subjecting the will, is compared to the mineral in the furnace; which; thro' fervent heat, is reduced from its first principle: " He refines them as filver is " refined-He shall sit as a refiner, and pu-"rifler of filver." By these comparisons, we are instructed in the necessity of the melting operation of the hand of God upon us, to prepare our hearts truly to adore him, and manifest that adoration, by inwardly turning away from that spirit in all its workings, which is not of him. To forward this work the all-wife God is fometimes pleafed, thro' outward diffress to bring us near the gates of death; that life being painful and afflicting, and the prospect of eternity open before us, all earthly bonds may be loofened, and the mind prepared for that deep and facred inftruction, which otherwise would not be received. If kind parents love their children and delight in their happiness, then He, who is perfect goodness, in lending abroad mortal contagions, doth affuredly direct their ufe-Are the righteous removed by it, their change is happy; are the wicked taken away in their wickedness, the Almighty is clear; Do we pass pass thro' with anguish, and great bitterness, and yet recover, He intends that we should be putged from dross, and our ear opened to discipline, but and and the wife than the pened to discipline.

And now on thy part, after thy fore affliction and doubts of recovery, thou art again restored, forget not Him who hath helped thee; but in humble gratitude hold fast his instructions, thereby to shun those bye-paths which lead from the firm foundation. I am fensible of that variety of company, to which one in thy business must be exposed: I have painfully felt the force of conversation proceeding from men deeply rooted in an earthly mind, and can fympathize with others in fuch conflicts, in that much weakness still attends me.

I find that to be a fool as to worldly wifdom, and commit my cause to God, not fearing to offend men, who take offence at the fimplicity of truth, is the only way to remain unmoved at the fentiments of others.

The fear of man brings a snare: By halting in our duty, and giving back in the time of trial, our hands grow weaker, our spirits get mingled with the people, our ears grow dull as to hearing the language of the true Shepherd; that when we look at the way of the righteous, it seems as the it was not for us to follow them. The taby all n

There is a love clothes my mind while I write, which is superior to all expressions; and I find my heart open to encourage to a hely emulation, to advance forward in chris-E 2 tian YIII

tian firmness. Deep humility is a strong bulwark; and as we enter into it, we find safety and true exaltation: The foolishness of God is wiser than man, and the weakness of God is stronger than man. Being uncloathed of our own wisdom, and knowing the abasement of the creature, therein we find that power to arise, which gives health and vigor to us.

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His visiting the families of friends at Burlington
— His journey to Pennsylvania, Maryland, Virginia, and North-Carolina— Considerations on the state of friends there; and the exercise he was under in travelling among those so generally concerned in keeping slaves: With some observations in conversation, at several times, on this subject— His epistle to friends at New-Garden and Cane-Creek—His thoughts on the neglect of a religious care in the education of the negroes.

THE thirteenth day of the second month, in the year 1757, being then in good health, and abroad with friends visiting families, I lodged at a friend's house, in Burlington; and going to bed about the time usual with me, I awoke in the night, and

my meditations, as I lay, were on the goodness and mercy of the Lord; in a sense whereof my heart was contrite. After this, I went to fleep again; and fleeping a short time, I awoke; it was yet dark, and no appearance of day nor moonshine; and as I opened mine eyes, I faw a light in my chamber at the apparent distance of five feet, about nine inches diameter, of a clear easy brightness, and near its center the most radiant: As I lay still without any furprize looking upon it, words were spoken to my inward ear, which filled my whole inward man: They were not the effect of thought, nor any conclusion in relation to the appearance, but as the language of the Holy One spoken in my mind; the words were, CERTAIN EVI-DENCE of DIVINE TRUTH; and were again repeated exactly in the same manner; whereupon the light disappeared.

Feeling the exercise in relation to a visit to the Southern Provinces to increase upon me, I acquainted our monthly-meeting therewith, and obtained their certificate; expecting to go alone, one of my brothers, who lived in Philadelphia, having some business in North-Carolina, proposed going with me part of the way; but as he had a view of some outward affairs, to accept of him as a companion seemed some difficulty with me, whereupon I had conversation with him at sundry times; and, at length feeling tasy in my mind, I had conversation with several elderly friends of Philadelphia on the subject;

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and he obtaining a certificate fuitable to the occasion, we set off in the fifth month of the year 1757: And coming to Nottingham weekday meeting, lodged at John Churchman's and here I met with our friend Benjamin Bussington, from New-England, who was returning from a visit to the Southern Provinces. Thence we crossed the river Susquehannah, and lodged at William Cox's in Maryland; and soon after I entered this province, a deep and painful exercise came upon me, which I often had some feeling of, since my mind was drawn toward these parts, and with which I had acquainted my brother before we agreed to join as companions.

As the people in this and the Southern Provinces live much on the labour of flaves, many of whom are used hardly, my concern was, that I might attend with singleness of heart to the voice of the true Shepherd, and be so supported as to remain unmoved

at the faces of men.

As it is common for friends on fuch a vifit to have entertainment free of cost, a difficulty arose in my mind with respect to saving my money by kindness received, which to me appeared to be the gain of op-

pression.

Receiving a gift, confidered as a gift, brings the receiver under obligations to the benefactor, and has a natural tendency to draw the obliged into a party with the giver. To prevent difficulties of this kind, and to preferre the minds of judges from any bias,

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was that divine prohibition; " Thou shalt " not receive any gift: for a gift blindeth " the wife, and perverteth the words of the righteous." Exod. xxiii. 8. As the disciples were fent forth without any provision for their journey, and our Lord faid the workman is worthy of his meat, their labour in the gospel was considered as a reward for their entertainment, and therefore not received as a gift; yet, in regard to my present journey, I could not fee my way clear in that respect. The difference appeared thus: The entertainment the disciples met with, was from fuch whose hearts God had opened to receive them, from a love to them, and the truth they published: but we, confidered as members of the same religious society, look upon it as a piece of civility to receive each other in fuch vifits; and fuch reception, at times, is partly in regard to reputation, and not from an inward unity of heart and spirit. Conduct is more convincing than language; and where people, by their actions, manifest that the slave-trade is not so disagreeable to their principles but that it may be encouraged, there is not a found uniting with fome friends who vifit them.

The prospect of so weighty a work, and being so distinguished from many who I esteemed before myself, brought me very low; and such were the conflicts of my soul, that I had a near sympathy with the prophet, in the time of his weakness, when he said, "If "thou deal thus with me, kill me, I pray "thee.

" thee, if I have found favour in thy fight;" Numb. xi. 15. but I foon faw that this proceeded from the want of a full refignation to the divine will. Many were the afflictions which attended me; and in great abasement, with many tears, my cries were to the Almighty, for his gracious and fatherly affiftance; and then, after a time of deep trial, I was favoured to understand the state mentioned by the pfalmift more clearly than ever I had before; to wit: "My foul is even as " a weaned child." Pfalm cxxxi. 2. Being thus helped to fink down into refignation, I felt a deliverance from that tempest in which I had been forely exercised, and in calmness of mind went forward, trufting that the Lord Jesus Christ, as I faithfully attended to him, would be a counfellor to me in all difficulties; and that by his strength I should be enabled even to leave money with the members of fociety where I had entertainment, when I found that omitting of it would obstruct that work to which I believed he had called me: And as I copy this after my return, I may here add, that oftentimes I did fo, under a fense of duty; the way in which I did it was thus: When I expected foon to leave a friend's house where I had entertainment, if I believed that I should not keep clear from the gain of oppression without leaving money, I fpoke to one of the heads of the family privately, and defired them to accept of those pieces of filver, and give them to fuch of their negroes as they believed would make

the best use of them; and at other times, I gave them to the negroes myself, as the way looked clearest to me: As I expected this before I came out, I had provided a large number of small pieces; and thus offering them to some who appeared to be wealthy people, was a trial both to me and them; But the sear of the Lord so covered me at times, that my way was made easier than I expected; and sew, if any, manifested any resentment at the offer, and most of them, after some talk, accepted of them.

The feventh day of the fifth month, in the year 1757, lodged at a friend's house; and the next day, being the first of the week, was at Potapsco meeting; then crossed Patuxent

river, and lodged at a publick-house.

On the ninth, breakfasted at a friend's house; who afterward, putting us a little on our way, I had conversation with him, in the fear of the Lord, concerning his flaves; in which my heart was tender, and I used much plainness of speech with him, which he appeared to take kindly. We purfued our journey without appointing meetings, being pressed in my mind to be at the yearly-meeting in Virginia, and in my travelling on the road, I often felt a cry rife from the center of my mind, thus: O Lord, I am a stranger on the earth, hide not thy face from me. On the eleventh day of the fifth month, we croffed the rivers Patowmack and Rapahannock, and lodged at Port-Royal: And on the way we happening in company with a colonel of the militia, who appeared to be a thoughtful man; I took occasion to remark on the difference in general betwixt a people used to labour moderately for their living, training up their children in frugality and business, and those who live on the labour of flaves; the former, in my view, being the most happy life: With which he concurred, and mentioned the trouble arising from the untoward, flothful disposition of the negroes; adding, that one of our labourers would do as much in a day as two of their flaves. I replied, that free-men, whose minds were properly on their business, found a fatisfaction in improving, cultivating, and providing for their families; but negroes labouring to fupport others who claim them as their property, and expecting nothing but flavery during life, had not the like inducement to be industrious.

After some further conversation, I said, that men having power, too often misapplied it; that the we made slaves of the negroes, and the Turks made slaves of the Christians, I however believed that liberty was the natural right of all men equally: Which he did not deny; but said, the lives of the negroes were so wretched in their own country, that many of them lived better here than there: I only said, there is great odds in regard to us, on what principle we ast; and so the conversation on that subject ended: And I may here add, that another person, some time afterward, mentioned the wretchedness.

edness of the negroes, occasioned by their intestine wars, as an argument in favour of our fetching them away for flaves: To which I then replied, if compassion on the Africans, in regard to their domestic troubles, were the real motive of our purchasing them, that fpirit of tenderness being attended to, would incite us to use them kindly; that as strangers brought out of affliction, their lives might be happy among us; and as they are human creatures, whose fouls are as precious as ours, and who may receive the fame help and comfort from the holy scriptures as we do, we could not omit fuitable endeavours to instruct them therein: But while we manifest by our conduct, that our views in purchasing them are to advance ourselves; and while our buying captives taken in war, animates those parties to push on that war, and increase desolation amongst them; to say they live unhappy in Africa, is far from being an argument in our favour: and I further faid, the prefent circumftances of these provinces to me appear difficult; that the flaves look like a burdenfome stone to such who burden themselves with them; and that if the white people retain a resolution to prefer their outward prospects of gain to all other confiderations, and do not acl conscientiously toward them as fellow-creatures, I believe that burden will grow heavier and heavier, till times change in a way difagreeable to us: At which the person appeared very serious; and owned, that in confidering their condition, and the manner of their treatment in these provinces, he had sometimes thought it might be just in the Almighty so to order it.

Having thus travelled thro' Maryland, we came amongst friends at Cedar-Creek in Virginia; on the twelfth day of the fifth month; and the next day rode, in company with feveral friends, a day's journey to Camp-Creek: And as I was riding along in the morning, my mind was deeply affected in a fense I had of the want of divine aid to support me in the various difficulties which attended me; and in an uncommon diffress of mind, I cried in fecret to the Most High, O Lord be merciful, I befeech thee, to thy poor afflicted creature. After some time, I felt inward relief; and foon after, a friend in company began to talk in support of the slavetrade, and faid, the negroes were understood to be the offspring of Cain, their blackness being the mark God fet upon him after he murdered Abel his brother; that it was the design of Providence they should be slaves, as a condition proper to the race of fo wicked a man as Cain was: Then another spake in support of what had been faid. To all which, I replied in substance as follows: That Noah and his family were all who furvived the flood, according to scripture; and as Noah was of Seth's race, the family of Cain was wholly deftroyed. One of them faid, that after the flood Ham went to the land of Nod, and took a wife; that Nod was a land far distant, inhabited by Cain's race, and

and that the flood did not reach it; and as Ham was fentenced to be a fervant of fervants to his brethren, these two families being thus joined, were undoubtedly fit only for flaves. I replied, the flood was a judgment upon the world for their abominations; and it was granted, that Cain's flock was the most wicked, and therefore unreasonable to fuppose they were spared: As to Ham's going to the land of Nod for a wife, no time being fixed, Nod might be inhabited by fome of Noah's family, before Ham married a fecond time; moreover the text faith, " That all flesh died that moved upon the " earth." Gen. vii. 21. I further reminded them, how the prophets repeatedly declare, " that the fon shall not suffer for the iniqui-" ty of the father, but every one be an-" fwerable for his own fins." I was troubled to perceive the darkness of their imaginations; and in some pressure of spirit said, the love of eafe and gain are the motives in general of keeping flaves, and men are wont to take hold of weak arguments to support a cause which is unreasonable; and added, I have no interest on either side, save only the interest which I desire to have in the truth: And as I believe liberty is their right, and fee they are not only deprived of it, but treated in other respects with inhumanity in many places, I believe He, who is a refuge for the oppressed, will, in his own time, plead their cause; and happy will it be for -ug ym ni bno neifillas ym nogu bafuch fuch, who walk in uprightness before him: And thus our conversation ended.

On the fourteenth day of the fifth month I was at Camp-Creek monthly-meeting, and then rode up to the mountains up James-River, and had a meeting at a friend's house; in both which I felt forrow of heart, and my tears were poured out before the Lord, who was pleased to afford a degree of strength by which way was opened to clear my mind amongst friends in those places. From thence I went to Fork-Creek, and fo to Cedar-Creek again; at which place I now had a meeting; here I found a tender feed; and as I was preferved in the ministry to keep low with the truth the same truth in their hearts answered its that it was a time of mutual refreshment from the presence of the Lord. I lodged at James Standley's, father of William Standley, one of the young men who fuffered imprisonment at Winchester last summer on account of their testimony against fighting; and I had some satisfactory conversation with him concerning it. Hence I went to the Swamp-meeting, and to Wayanoke-meeting wand then croffed lames-River, and lodged near Burleigh. From the time of my ontering Maryland I have been much under forrow, which of late to increased upon me, that my mind was almost overwhelmed; and I may fay with the pfalmift, " in my dif-" trefs I called upon the Lord, and cried to "my God;" who, in infinite goodness, looked upon my affliction, and in my private

vate retirement fent the Comforter for my relief; for which I humbly bless his holy name.

The fense I had of the state of the churches. brought a weight of diffress upon me; the gold to me appeared dim, and the fine gold changed; and tho' this is the case too generally, yet the fense of it in these parts hath. in a particular manner, borne heavy upon me. It appeared to me, that thro' the prevailing of the spirit of this world, the minds of many were brought to an inward defolation; and instead of the spirit of meeknefs, gentlenefs, and heavenly wifdom, which are the necessary companions of the true sheep of Christ, a spirit of fierceness, and the love of dominion, too generally prevailed. From fmall beginnings in errors, great buildings, by degrees, are raised; and from one age to another are more and more firengthened by the general concurrence of the people; and as men obtain reputation by their profession of the truth, their virtues are mentioned as arguments in favour of general error; and those of less note, to justify themselves, say, fuch and fuch good men did the like, By what other steps could the people of Judah arife to that height in wickedness, as to give just ground for the prophet Isaiah to declare in the name of the Lord, " that none " calleth for justice, nor any pleadeth for " truthe" Isaiah lix. 4. or for the Almighty to call upon the great city of Jerusalem, just before the Babylonish captivity, " If ye can dren:

" find a man, if there be any who executeth " judgment, that feeketh the truth, and I " will pardon it." Jer. v. 1. The prospect of a road lying open to the same degeneracy, in fome parts of this newly fettled land of America, in respect to our conduct toward the negroes, hath deeply bowed my mind in this journey; and tho' to briefly relate how these people are treated is no agreeable work; vet, after often reading over the notes I made as I travelled, I find my mind engaged to preserve them. Many of the white people in those provinces take little or no care of negro marriages; and when negroes marry after their own way, some make so little account of those marriages, that with views of outward interest, they often part men from their wives by felling them far afunder; which is common when estates are fold by executors at vendue. Many whose labour is heavy, being followed, at their business in the field, by a man with a whip, hired for that purpose, have in common little else allowed but one peck of Indian corn and some falt for one week, with a few potatoes; the potatoes they commonly raise by their labour on the first day of the week. blum roof radio sadve

The correction enfuing on their disobedience to overseers, or slothfulness in business, is often very severe, and sometimes desperate.

Men and women have many times scarce cloaths enough to hide their nakedness, and boys and girls, ten and twelve years old, are often quite naked amongst their master's children; dren: some of our society, and some of the society called new-lights, use some endeavours to instruct those they have in reading; but in common this is not only neglected, but disapproved. These are the people by whose labour the other inhabitants are in a great measure supported, and many of them in the luxuries of life: these are the people who have made no agreement to serve us, and who have not forseited their liberty that we know of: these are the souls for whom Christ died; and for our conduct toward them, we must answer before Him who is no respecter of persons.

They who know the only true God, and Jesus Christ whom he hath sent, and are thus acquainted with the merciful, benevolent, gospel spirit, will therein perceive that the indignation of God is kindled against oppression and cruelty; and in beholding the great distress of so numerous a people, will find

cause for mourning. flat addition mairralle

From my lodgings I went to Burleigh meeting, where I felt my mind drawn into a quiet refigned state; and after long silence, I felt an engagement to stand up; and thro' the powerful operation of divine love, we were favoured with an edifying meeting. The next meeting we had was at Black-Water; and so to the yearly-meeting at the Western Branch: when business began, some queries were considered, by some of their members, to be now produced; and if approved, to be answered hereafter by their refinestive

spective monthly-meetings. They were the Pennfylvania queries, which had been examined by a committee of Virginia yearlymeeting appointed the last year, who made fome alterations in them; one of which alterations was made in favour of a custom which troubled me. The query was, " Are there any concerned in the importation of negroes, or buying them after imported?" which they altered thus: " Are there any concerned in the importation of negroes, or buying them to trade in?" As one query admitted with unanimity was, " Are any concerned in buying or vending goods unlawfully imported, or prize-goods?" I found my mind engaged to fay, that as we professed the truth, and were there assembled to fupport the testimony of it, it was necessary for us to dwell deep, and act in that wisdom which is pure, or otherwise we could not prosper. I then mentioned their alteration; and, referring to the last mentioned query, added, as purchasing any merchandize taken by the fword, was always allowed to be inconfistent with our principles; negroes being captives of war, or taken by stealth, those circumstances make it inconsistent with our testimony to buy them; and, their being our fellow-creatures, who are fold as flaves, adds greatly to the iniquity. Friends appeared attentive to what was faid; fome expressed a care and concern about their negroes; none made any objection, by way of reply to what I faid; but the query was admitted

mitted as they had altered it. As some of their members have heretofore traded in negroes, as in other merchandize, this query, being admitted, will be one step further than they have hitherto gone: And I did not fee it my duty to press for an alteration; but felt eafy to leave it all to Him, who alone is able to turn the hearts of the mighty, and make way for the spreading of truth on the earth, by means agreeable to his infinite wisdom. But in regard to those they already had, I felt my mind engaged to labour with them; and faid, that, as we believe the scriptures were given forth by holy men, as they were moved by the Holy Ghost, and many of us know by experience that they are often helpful and comfortable, and believe ourselves bound in duty to teach our children to read them, I believe, that if we were divested of all felfish views, the same good spirit that gave them forth, would engage us to teach the negroes to read, that they might have the benefit of them: Some there were amongst them who, at this time, manifested a concern in regard to taking more care in the education of their negroes. One of ban mobile

On the twenty-ninth day of the fifth month, at the house where I lodged, was a meeting of ministers and elders, at the ninth hour in the morning; at which time I found an engagement to speak freely and plainly to them concerning their slaves; mentioning, how they, as the first rank in the society, whose conduct in that case was much noticed

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by others, were under the stronger obligations to look carefully to themselves: expressing how needful it was for them, in that situation, to be thoroughly divested of all selfish views; that living in the pure truth, and acting conscientionsly toward those people in their education and otherwise, they might be instrumental in helping forward a work so exceeding necessary, and so much neglected amongst them. At the twelsth hour the meeting of worship began; which was a solid meeting.

On the thirtieth day, about the tenth hour, friends met to finish their business, and then the meeting for worship ensued, which to me was a laborious time; but, thro' the goodness of the Lord, truth, I believe, gained some ground; and it was a strengthening

opportunity to the honest-hearted.

About this time I wrote an epiftle to friends in the back fettlements of North-Carolina, as follows:

beauti of them Some there were amongst

To friends at their monthly-meeting at New-Garden and Cane-Creek, in North-Carolina.

danc Dear friends, a bas scatterian to had seen

IT having pleased the Lord to draw me forth on a visit to some parts of Virginia and Carolina, you have often been in my mind; and tho my way is not clear to come

come in person to visit you, yet I feel it in my heart to communicate a few things, as they arise in the love of truth: First, my dear friends, dwell in humility; and take heed that no views of outward gain get too deep hold of you, that fo your eyes being fingle to the Lord, you may be preferved in the way of fafety. Where people let loofe their minds after the love of outward things. and are more engaged in purfuing the profits, and feeking the friendships of this world, than to be inwardly acquainted with the way of true peace of such walk in a wain shadow, while the true comfort of life is wanting : Their examples are often hurbful to others and their treasures, thus collected do many times prove dangerous finares to enjoyments equal to those which arbling right

But where people are fincerely devoted to follow Christ, and dwell under the influence of his holy spirit, their stability and firms ness, thro addivine bleffing, is ataitimes like dew on the tender plants round about them, and the weightiness of their spirits fecretly works on the minds of others ? and in this condition, thro' the fpreading influience of divine love, they feel a care over the flock; and way is opened for maintaining good order in the fociety and tho's we meet with opposition from another spirit vet as there is a dwelling in meckness, feeling our fpirits fubject, and moving only in the gentle peacdable wildom, the inward reward of quietoes, will be greater than altour! difficulties. help

difficulties. Where the pure life is kept to, and meetings of discipline are held in the authority of it, we find by experience that they are comfortable, and tend to the health

of the body. harming to swell on sell beed

While I write, the youth comes fresh in my way:—Dear young people, choose God for your portion; love his truth, and be not ashamed of it; choose for your company fuch who ferve him in uprightness: And shun as most dangerous, the conversation of those whose lives are of an ill favour; for by frequenting fuch company, fome hopeful young people have come to great lofs, and been drawn from less evils to greater to their utter ruin. In the bloom of youth no ornament is fo lovely as that of virtue, nor any enjoyments equal to those which we partake of, in fully refigning ourselves to the divine will: These enjoyments add sweetness to all other comforts, and give true fatisfaction in company and conversation, where people are mutually acquainted with it; and as your minds are thus feafoned with the truth, you will find strength to abide stedfast to the teftimony of it, and be prepared for fervices in the church.

And now, dear friends and brethren, as you are improving a wilderness, and may be numbered amongst the first planters in one part of a province, I befeech you, in the love of Jesus Christ, to wifely consider the force of your examples, and think how much your successors may be thereby affected: It is a help

help in a country; yea, and a great favour and a blessing, when customs first settled, are agreeable to sound wisdom: so when they are otherwise the effect of them is grievous; and children seel themselves encompassed with difficulties prepared for them by their predecessors.

As moderate care and exercise, under the direction of true wisdom, is useful both to mind and body; fo, by this means in general, the real wants of life are easily supplied: our gracious Father having fo proportioned one to the other, that keeping in the true medium we may pass on quietly. Where flaves are purchased to do our labour, numerous difficulties attend it. To rational creatures bondage is uneafy, and frequently occasions sourness and discontent in them; which affects the family, and fuch who claim the mastery over them: and thus people and their children are many times encompassed with vexations, which arise from their applying to wrong methods to get a living.

I have been informed that there are a large number of friends in your parts, who have no flaves; and in tender and most affectionate love, I befeech you to keep clear from purchasing any. Look, my dear friends, to Divine Providence; and follow in simplicity that exercise of body, that plainness and frugality, which true wisdom leads to; so may you be preserved from those dangers which attend such who are aiming at out-

ward ease and greatness.

Treasures,

Treasures, tho' small, attained on a true principle of virtue, are fweet in the possession, and while we walk in the light of the Lord, there is true comfort and fatisfaction. Here, neither the murmurs of an oppressed people, nor throbbing uneafy conscience, nor anxious thoughts about the events of things,

hinder the enjoyment of it. o alarabour a.A.

When we look toward the end of life, and think on the division of our substance among our fuccessors; if we know that it was collected in the fear of the Lord, in honesty, in equity, and in uprightness of heart before him, we may confider it as his gift to us; and with a fingle eye to his bleffing, bestow it on those we leave behind us. Such is the happiness of the plain ways of true virtue, "The work of righteoufness shall be peace; " and the effect of righteoufness, quietness " and affurance for ever." Ifa, xxxii. 17.

Dwell here, my dear friends; and then in remote and folitary deferts, you may find true peace and fatisfaction. If the Lord be our God, in truth and reality, there is fafety for us; for he is a ftrong hold in the day of trouble, and knoweth them that trust in echonate love, I beleech you to keep amid

from purchasing anyla Look, my dear stickels,

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frugality, which true wildom leads to : (fo mort you be preferyed from their dangers which attend fuch who are siming atvoodward eafe and greathefact of war suffered Treafures.

From the yearly-meeting in Virginia, I went to Carolina; and on the first day of the fixth month, was at Wells monthly-meeting, where the spring of the gospel ministry was opened, and the love of Jesus Christ experienced amongst us: To his name be the praise.

Here my brother joined with some friends from New-Garden, who were going homeward; and I went next to Simons-Creek monthly-meeting, where I was filent during the meeting for worship: And when business came on, my mind was exercised concerning the poor flaves; but did not feel my way clear to speak: In this condition I was bowed in fpirit before the Lord; and with tears and inward fupplication befought him, for to open my understanding, that I might know his will concerning me; and, at lengths my mind was fettled in filence: Near the end of their business, a member of their meeting exprest a concern, that had fome time lain upon him, on account of friends for much neglecting their duty in the education of their flaves; and proposed having meetings fometimes appointed for them on a weekday, to be only attended by some friends to be named in their monthly-meetings: Many present appeared to unite with the proposal's One faid, he had often wondered that they, being our fellow-creatures and capable of religious understanding, had been so exceedingly neglected: Another expressed the like concern, and appeared zealous, that friends, in future, might more closely consider it: At

From hence I went to Newbegun-Creek, and fat a confiderable time in much weakness; then I felt truth open the way to speak a little in much plainness and simplicity, till, at length, thro' the increase of divine love amongst us, we had a seasoning opportunity. From thence to the head of Little-River on a first-day, where was a crouded meeting; and I believe was, thro' divine goodness, made profitable to some. Thence to the Old-Neck; where I was led into a careful fearching out the fecret workings of the mystery of iniquity, which, under a cover of religion, exalts itself against that pure spirit, which leads in the way of meekness and felf-denial. From thence to PineyPineywoods: this was the last meeting I was at in Carolina; and was large; and my heart being deeply engaged, I was drawn forth in-

to a fervent labour amongst them.

When I was at Newbegun-Creek, a friend was there who laboured for his living, having no negroes, and had been a minister many years: he came to me the next day; and as we rode together, he fignified that he wanted to talk with me concerning a difficulty he had been under, and related it near as follows: to wit, That as monies had of late years been raifed by a tax to carry on the wars, he had a scruple in his mind in regard to paying it, and chose rather to fuffer diffraint of his goods than pay it; and as he was the only person who refused it in those parts, and knew not that any one elfe was in the like circumstances, and fignified that it had been a heavy trial to him: and more fo, for that some of his brethren had been uneafy with his conduct in that case: And added, that from a fympathy he felt with me yesterday in meeting, he found the freedom thus to open the matter, in the way of querying concerning friends in our parts: Whereupon I told him the state of friends amongst us, as well as I was able; and also, that I had, for some time, been under the like scruple. I believed him to be one who was concerned to walk uprightly before the Lord; and esteemed it my duty to preferve this note concerning him Samuel red at libered st

From hence I went back into Virginia, and had a meeting near James Cowpland's; it

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was a time of inward suffering; but, thro' the goodness of the Lord, I was made content: Then to another meeting; where, thro' the renewings of pure love, we had a very

Travelling up and down of late, I have had renewed evidences, that to be faithful to the Lord, and content with his will concerning me, is a most necessary and useful lesson for me to be learning; looking less at the effects of my labour, than at the pure motion and reality of the concern, as it arises from heavenly love. In the Lord Jehovah is everlafting firength; and as the mind, by a humble refignation, is united to him, and we utter words from an inward knowledge that they arise from the heavenly spring, tho' our way may be difficult, and require close attention to keep in it; and tho the manner in which we may be led may tend to our own abasement; yet, if we continue in patience and meekness, heavenly peace is the reward fyingathy he felt with me yell sruodal ruo to

From thence I went to Curles-meeting; which, the finall, was reviving to the honest-hearted. Thence to Black-Creek and Caroline meetings; from whence, accompanied by William Standley before-mentioned, we rode to Goofe-Creek, being much thro' the woods, and about one hundred miles.—We lodged, the first night, at a publick-house; the second, in the woods; and the next day, we reached a friend's house, at Goose-Creek. In the woods we lay under

fome difadvantage, having no fireworks nor bells for our horses; but we stopped a little before night, and let them feed on the wild grass which was plenty; in the mean time cutting with our knives a flore against night, and then tied them; and gathering some bushes under an oak, we lay down; but the musquetoes being plenty and the ground damp, I flept but little: Thus lying in the wilderness, and looking at the stars, I was led to contemplate on the condition of our first parents, when they were fent forth from the garden; but the Almighty, tho' they had been disobedient, continued to be a father to them; and shewed them what tended to their felicity as intelligent creatures, and was acceptable to him. To provide things relative to our outward living, in the way of true wisdom is good; and the gift of improving in things useful, is a good gift, and comes from the Father of lights. Many have had this gift; and, from age to age, there have been improvements of this kind made in the world: But some not keeping to the pure gift, have, in the creaturely cunning and felf-exaltation, fought out many inventions; which inventions of men, as diffind from that uprightness in which man was created, as the first motion to them was evil, so the effects have been and are evil. That, at this day, it is as necessary for as constantly to attend on the heavenly gift, to be qualified to use rightly the good things in this life amidst great improvements, as it was for our first first parents, when they were without any improvements, without any friend or father

but God only.

I was at a meeting at Goofe-Creek; and next at a monthly-meeting at Fairfax; where thro' the gracious dealing of the Almighty with us, his power prevailed over many hearts. Thence to Manoquacy and Pipe-Creek, in Maryland; at both which places I had cause humbly to adore Him, who supported me thro' many exercises, and by whose help I was enabled to reach the true witness in the hearts of others: There were fome hopeful young people in those parts. Thence I had meetings at John Everit's in Monalen, and at Huntingdon; and I was made humbly thankful to the Lord, who opened my heart amongst the people in these new fettlements, fo that it was a time of encouragement to the honest-minded.

At Monalen, a friend gave me some account of a religious society, among the Dutch, called mennonists; and, amongst other things, related a passage in substance as sollows:—
One of the mennonists having acquaintance with a man of another society at a considerable distance, and being with his waggon on business near the house of his said acquaintance, and night coming on, he had thoughts of putting up with him; but passing by his sields, and observing the distressed appearance of his slaves, he kindled a fire in the woods hard by, and lay there that night: His said acquaintance hearing where he lodg-

ed,

ed, and, afterward meeting the mennonist, told him of it; adding, he should have been heartily welcome at his house; and from their acquaintance in former time, wondered at his conduct in that case: The mennonist replied, ever fince I lodged by thy field, I have wanted an opportunity to speak with thee: The matter was; I intended to have come to thy house for entertainment, but seeing thy flaves at their work, and observing the manner of their drefs, I had no liking to come to partake with thee: Then admonished him to use them with more humanity; and added. as I lay by the fire that night, I thought that as I was a man of fubstance, thou would have received me freely; but if I had been as poor as one of thy flaves, and had no power to help myself, I should have received from thy hand no kinder usage than they.

Hence I was at three meetings in my way: And so I went home, under a humbling sense of the gracious dealings of the Lord with me, in preserving me thro many trials and afflictions in my journey. I was out about two months, and travelled about eleven hundred

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told him of it; adding, he thould have been heartily welcom Vat . A. A. H. Dand from their

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Considerations on the payment of a tan, laid for carrying on the war against the Indians—Some notes on Thomas à Kempis and John Huss—Meetings of the committee of the yearly-meeting at Philadelphia—The present circumstances of friends in Pennsylvania and New-Jersey, very different from those of our predecessors—The draughting of the militia in New-Jersey to serve in the army; with some observations on the state of the members of our society at that time—His visit to friends in Pennsylvania, accompanied by Benjamin Jones—Proceedings at the monthly, quarterly and yearly meetings, in Philadel-phia, respecting those who keep slaves.

A FEW years past, money being made current in our province for carrying on wars, and to be called in again by taxes laid on the inhabitants, my mind was often affected with the thoughts of paying such taxes; and I believe it right for me to preferve a memorandum concerning it: I was told, that friends in England frequently paid taxes, when the money was applied to such purposes: I had conversation with several noted friends on the subject, who all savoured the payment of such taxes; some of whom I preferred before myself, and this made me casier for a time; yet there was in the deeps

of my mind, a scruple which I never could get over; and, at certain times, I was great-

ly distressed on that account.

I all along believed that there were some upright-hearted men, who paid such taxes; but could not see that their example was a sufficient reason for me to do so, while I believed that the spirit of truth required of me, as an individual, to suffer patiently the distress of goods, rather than pay actively.

I have been informed that Thomas à Kempis lived and died in the profession of the Roman catholic religion: And in reading his writings, I have believed him to be a man of a true christian spirit; as fully so, as many who died martyrs because they could not join

with some superstitions in that church.

All true christians are of the same spirit, but the gifts are diverse; Jesus Christ appointing to each one their peculiar office, a-

greeable to his infinite wisdom.

John Huss contended against the errors crept into the church, in opposition to the council of Constance; which the historian reports to have consisted of some thousand persons. He modestly vindicated the cause which he believed was right; and his language and conduct toward his judges appear to have been respectful, yet he never could be moved from the principles settled in his mind. To use his own words: "This I most humbly require and desire of you all, even for His sake who is the God of us all, that I be not compelled to the thing which my

conscience doth repugn or strive against." And again, in his answer to the emperor: " I refuse nothing, most noble emperor, whatfoever the council shall decree or determine upon me, only this one thing I except, that I do not offend God and my conscience." Fox's Acts and Monuments, page 233. At length, rather than act contrary to that which he believed the Lord required of him, he chose to fuffer death by fire. Thomas à Kempis, without disputing against the articles then generally agreed to, appears to have laboured, by a pious example as well as by preaching and writing, to promote virtue and the inward fpiritual religion: And I believe they were both fincere-hearted followers of Christ.

True charity is an excellent virtue: And fincerely to labour for their good, whose belief, in all points, doth not agree with ours, is a happy state. To refuse the active payment of a tax which our fociety generally paid, was exceeding difagreeable; but to do a thing contrary to my conscience, appeared yet more dreadful. When this exercise came upon me, I knew of none under the like difficulty; and, in my distress, I befought the Lord to enable me to give up all, that fo I might follow him wherefoever he was pleafed to lead me: And under this exercise, I went to our yearly-meeting at Philadelphia, in the year 1755; at which a committee was appointed of some from each quarter, to correspond with the meeting for sufferings in London:

London; and another to visit our monthly and quarterly-meetings; and after their appointment, before the last adjournment of the meeting, it was agreed in the meeting, that these two committees should meet together in friends school-house in the city, at a time then concluded on, to consider some things in which the cause of truth was concerned; and these committees meeting together, had a weighty conference in the sear of the Lord; at which time, I perceived, there were many friends under a scruple like that before-mentioned*

As scrupling to pay a tax on account of the application, hath feldom been heard of heretofore, even amongst men of integrity, who have steadily borne their testimony against outward wars in their time; I may here note fome things which have occurred to my mind, as I have been inwardly exercifed on that account : From the fleady oppofition which faithful friends, in early times, made to wrong things then approved of, they were hated and perfecuted by men living in the spirit of this world; and suffering with firmness, they were made a bleffing to the church, and the work prospered. It equally concerns men, in every age, to take heed to their own fpirit; and in comparing their fitumoit regulation . Gizo no stee secretion

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to the wars: Such being in doubt sebetin

Christians refused to pay taxes to support heathen temples.

See primitive Christianity, part III. page 327.

ation with ours, it looks to me there was less? danger of their being infected with the fpirit of this world, in paying fuch taxes, than there is of us now: They had little or no share in civil government; and many of them declared, they were, thro' the power of God. separated from the spirit in which wars were: and being afflicted by the rulers on account of their testimony, there was less likelihood of uniting in spirit with them in things inconfistent with the purity of truth. We. from the first settlement of this land, have known little or no troubles of that fort: Their profession for a time was accounted reproachful; but, at length, the uprightness of our predecessors being understood by the rulers, and their innocent fufferings moving them, our way of worship was tolerated, and many of our members in these colonies became active in civil government. Being thus tried with favour and prosperity, this world hath appeared inviting; our minds have been turned to the improvement of our country, to merchandize and sciences, amongst which. are many things useful, being followed in pure wisdom; but in our present condition, that a carnal mind is gaining upon us, I believe will not be denied. Some of our members, who are officers in civil government, are, in one case or other, called upon their respective stations to assist in things relative to the wars: Such being in doubt whether to act, or crave to be excused from their office, feeing their brethren united in the payment

of a tax to carry on the said wars, might think their case not much different, and so quench the tender movings of the Holy Spirit in their minds; and thus, by small degrees, there might be an approach toward that of fighting, 'till we came so near it, as that the distinction would be little else, but

the name of a peaceable people.

It requires great felf-denial and refignation of ourselves to God, to attain that state wherein we can freely cease from fighting when wrongfully invaded; if by our fighting, there were a probability of overcoming the invaders: Whoever rightly attains to it, does, in some degree, feel that spirit in which our Redeemer gave his life for us; and, thro' divine goodness, many of our predecessors, and many now living, have learned this bleffed lesson; but many others, having their religion chiefly by education, and not being enough acquainted with that cross which crucifies to the world, do manifest a temper distinguishable from that of an entire trust in God. In calmly confidering these things, it hath not appeared strange to me, that an exercise hath now fallen upon fome, which, as to the outward means of it, is different from what was known to many of those who went before us.

Some time after the yearly-meeting, a day being appointed, and letters wrote to distant members, the said committees met at Philadelphia; and, by adjournments, continued several days. The calamities of war were now increasing; the frontier inhabitants of

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Pennfylvania were frequently furprized, some slain, and many taken captive by the Indians; and while these committees sat, the corps of one so slain was brought in a waggon, and taken thro' the streets of the city, in his bloody garments, to alarm the people, and

rouse them up to war.

Friends thus met were not all of one mind in relation to the tax; which to fuch who ferupled it made the way more difficult. To refuse an active payment at such a time, might be construed an act of disloyalty, and appeared likely to difplease the rulers, not only here but in England; still there was a fcruple fo fastened upon the minds of many friends, that nothing moved it: It was a conference the most weighty that ever I was at; and the hearts of many were bowed in reverence before the Most High. Some friends of the faid committees who appeared eafy to pay the tax, after feveral adjournments, withdrew; others of them continued till the last: At length, an epiftle of tender love and caution, to friends in Pennsylvania, was drawn by some friends concerned, on that subject; and being read feveral times and corrected, was then figned by fuch of them as were free to fign it, and afterward fent to the monthly and quarterly-meetings.

On the ninth day of the eighth month, in the year 1757, at night, orders came to the military officers in our county, (Burlington) directing them to draft the militia, and prepare a number of men to go off as foldiers,

to the relief of the English at Fort William-Henry, in New-York government: A few days after which, there was a general review of the militia at Mount-Holly, and a number of men chosen and sent off under some officers. Shortly after, there came orders to draught three times as many, to hold themfelves in readiness to march when fresh orders came: And on the seventeenth day of the eighth month, there was a meeting of the military officers at Mount-Holly, who agreed on a draught; and orders were fent to the men fo chosen, to meet their respective captains at fet times and places; those in our township to meet at Mount-Holly; amongst whom were a confiderable number of our fociety. My mind being affected herewith, I had fresh opportunity to see and consider the advantage of living in the real substance of religion, where practice doth harmonize with principle. Amongst the officers are men of understanding, who have some regard to fincerity where they be it; and in the execution of their office, when they have men to deal with, whom they believe to be upright-hearted, to put them to trouble on account of scruples of conscience, is a painful task, and likely to be avoided as much as eafily may be: But where men profess to be fo meek and heavenly-minded, and to have their trust so firmly settled in God, that they cannot join in wars; and yet, by their fpirit and conduct in common life, manifest a cona contrary disposition, their difficulties are

great at fuch a time.

Officers in great anxiety endeavouring to get troops to answer the demands of their fuperiors, feeing men, who are infincere, pretend scruple of conscience, in hopes of being excused from a dangerous employment, they are likely to be roughly handled. In this time of commotion fome of our young men left the parts, and tarried abroad 'till it was over; some came, and proposed to go as foldiers; others appeared to have a real tender scruple in their minds against joining in wars, and were much humbled under the apprehension of a trial so near; I had conversation with feveral of them to my satisfaction. At the fet time when the captain came to town, fome of those last-mentioned went and told him in fubstance as follows:-That they could not bear arms for consciencefake; nor could they hire any to go in their places, being refigned as to the event of it; at length the captain acquainted them all, that they might return home for the present, and required them to provide themselves as foldiers, and to be in readiness to march when called upon. This was fuch a time as I had not feen before; and yet I may fay, with thankfulness to the Lord, that I believed this trial was intended for our good; and I was favoured with refignation to him. The French army taking the fort they were befieging, destroyed it and went away: The company of

men first draughted, after some days march, had orders to return home; and those on the fecond draught, were no more called upon on that occasion.

On the fourth day of the fourth month, in the year 1758, orders came to some officers, in Mount-Holly, to prepare quarters, a short time, for about one hundred foldiers: And an officer and two other men, all inhabitants of our town, came to my house; and the officer told me, that he came to fpeak with me, to provide lodging and entertainment for two foldiers, there being fix shillings a week per man allowed as pay for it. The case being new and unexpected, I made no answer suddenly; but fat a time filent, my mind being inward: I was fully convinced, that the proceedings in wars are inconfistent with the purity of the christian religion; and to be hired to entertain men, who were then under pay as foldiers, was a difficulty with me. I expected they had legal authority for what they did; and, after a short time, I said to the officer, if the men are fent here for entertainment, I believe I shall not refuse to admit them into my house; but the nature of the case is such, that I expect I cannot keep them on hire: One of the men intimated, that he thought I might do it consistent with my religious principles: To which I made no reply; as believing filence, at that time, best for me. Tho' they spake of two, there came only one, who tarried at my house about two weeks and behaved himself civilly; and when when the officer came to pay me, I told him I could not take pay for it, having admitted him into my house in a passive obedience to authority. I was on horseback when he said, he was obliged to me: to which I said nothing; but thinking on the expression, I grew uneasy; and afterwards, being near where he lived, I went and told him on what grounds I resused taking pay for keeping the soldier.

Near the beginning of the year 1758, I went one evening, in company with a friend, to visit a sick person; and before our return, we were told of a woman living near, who, of late, had feveral days been disconfolate, occasioned by a dream; wherein death, and the judgments of the Almighty after death, were reprefented to her mind in a moving manner: Her fadness, on that account, being worn off; the friend, with whom I was in company, went to fee her, and had fome religious conversation with her and her husband: with this visit they were somewhat affected; and the man, with many tears, expressed his satisfaction: and, in a fhort time after, the poor man being on the river in a ftorm of wind, he, with one more, was drowned.

In the eighth month of the year 1758, having had drawings in my mind to be at the quarterly-meeting in Chefter county, and at some meetings in the county of Philadelphia, I went first to faid quarterly-meeting, which

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which was large; and feveral weighty matters came under consideration and debate: and the Lord was pleafed to qualify some of his fervants with strength and firmness, to bear the burden of the day: Tho' I faid but little, my mind was deeply exercised; and, under a fense of God's love, in the anointing and fitting some young men for his work, I was comforted, and my heart was tendered before him. From hence I went to the youth's meeting at Darby, where my beloved friend and brother Benjamin Jones met me, by an appointment before I left home. to join in the visit: And we were at Radnor, Merion, Richland, North-Wales, Plymouth. and Abington meetings; and had cause to bow in reverence before the Lord our gracious God, by whose help way was opened for us from day to day. I was out about two weeks, and rode about two hundred miles.

The monthly-meeting of Philadelphia having been under a concern, on account of some friends, who this summer (1758) had bought negro-slaves: the said meeting moved it to their quarterly-meeting, to have the minute re-considered in the yearly-meeting, which was made last on that subject: And the said quarterly-meeting appointed a committee to consider it, and report to their next; which committee having met once and adjourned, and I going to Philadelphia to meet a committee of the yearly-meeting, was in town the evening on which the quarterly-meeting's com-

committee met the fecond time; and finding an inclination to fit with them, was, with fome others, admitted; and friends had a weighty conference on the fubject: and foon after their next quarterly-meeting, I heard that the case was coming to our yearly-meeting; which brought a weighty exercise upon me, and under a fense of my own infirmities, and the great danger I felt of turning aside from perfect purity, my mind was often drawn to retire alone, and put up my prayers to the Lord, that he would be graciously pleased to strengthen me; that setting aside all views of self-interest and the friendship of this world, I might stand fully refigned to his holy will.

In this yearly-meeting, several weighty matters were considered; and toward the last, that in relation to dealing with persons who purchase slaves. During the several sittings of the said meeting, my mind was frequently covered with inward prayer; and I could say with David, "that tears were my meat day and night." The case of slave-keeping lay heavy upon me; nor did I find any engagement to speak directly to any other matter before the meeting. Now when this case was opened, several faithful friends spake weightily thereto, with which I was comforted; and feeling a concern to cast in my mite, I said, in substance, as follows:

"In the difficulties attending us in this life, nothing is more precious than the mind of truth inwardly manifested; and it is my earnest

earnest desire, that in this weighty matter, we may be so truly humbled as to be favoured with a clear understanding of the mind of truth, and sollow it; this would be of more advantage to the society, than any medium not in the clearness of divine wisdom. The case is difficult to some who have them; but if such set aside all self-interest, and come to be weaned from the desire of getting estates, or even from holding them together, when truth requires the contrary, I believe way will open that they will know how to steer thro' these difficulties."

Many friends appeared to be deeply bowed under the weight of the work; and manifested much firmness in their love to the cause of truth, and universal righteousness on the earth: And tho' none did openly justify the practice of flave-keeping in general, yet some appeared concerned, lest the meeting should go into such measures, as might give uneafiness to many brethren; alledging, that if friends patiently continued under the exercise, the Lord, in time to come, might open a way for the deliverance of these people: and I finding an engagement to speak, faid, "My mind is often led to confider the purity of the Divine Being, and the justice of his judgments; and herein my foul is covered with awfulness: I cannot omit to hint of some cases, where people have not been treated with the purity of justice, and the event hath been lamentable: Many flaves on this continent are oppressed, and their cries

have reached the ears of the Most High, Such are the purity and certainty of his judgments, that he cannot be partial in our favour. In infinite love and goodness, he hath opened our understandings from one time to another, concerning our duty toward this people; and it is not a time for delay. Should we now be fenfible of what he requires of us, and thro' a respect to the private interest of some persons, or thro' a regard to fome friendships which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still waiting for fome extraordinary means to bring about their deliverance; it may be by terrible things in righteousness, God may answer us in this of truth, and universal rightcoulness "Grattam

Many faithful brethren laboured with great firmness; and the love of truth, in a good degree prevailed. Several friends, who had negroes, expressed their desire that a rule might be made, to deal with fuch friends as offenders who bought flaves in future: To this it was answered, that the root of this evil would never be effectually ftruck at, until a thoro' fearch was made into the circumstances of fuch friends who kept negroes, with respect to the righteousness of their motives in keeping them, that impartial juftice might be administered throughout. Several friends expressed their desire, that a vifit might be made to fuch friends who kept flaves: And many friends faid, that they bebeyeith the commented, and their end

of JOHN WOOLMAN.

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lieved liberty was the negroes right; to which at length, no opposition was made publickly: A minute was made more full on that subject, than any heretofore; and the names of several friends entered, who were free to join in a visit to such who kept slaves.

we had a family meeting at William Trans-

After this atortion I joined with my friends
Damiel Stanton and John Scarberough, in
white friends with Pac Payers and at night

His visiting the quarterly-meetings in Chester county; and afterwards joining with Daniel Stanton and John Scarborough, in a visit to such as kept slaves there—Some observations on the condact such should maintain who are concerned to speak in meetings for discipline—Several more visits to such who kept slaves; and to friends near Salem—Some account of the yearly-meeting in the year 1759; and of the increasing concern in divers provinces, to labour against buying and keeping slaves—The yearly-meeting episte—His thoughts on the small-pox spreading—and on inoculation.

On the eleventh day of the eleventh month in the year 1758, I fet out for Concord; the quarterly-meeting, heretofore held there, was now, by reason of a great increase of members, divided into two by the agreement of friends, at our last yearly-meeting. Here

I met with our beloved friends Samuel Spavold and Mary Kirby from England, and with Joseph White from Bucks county, who had taken leave of his family in order to go on a religious visit to friends in England; and, thro' divine goodness, we were favoured with a strengthening opportunity

together.

After this meeting I joined with my friends Daniel Stanton and John Scarborough, in visiting friends who had slaves; and at night we had a family meeting at William Trimble's, many young people being there; and it was a precious reviving opportunity. Next morning we had a comfortable fitting with a neighbour; and thence to the burial of the corpse of a friend at Uwchland meeting, at which were many people, and it was a time of divine favour; after which, we vifited some who had slaves; and, at night, had a family meeting at a friend's house, where the channel of gospel love was opened, and my mind was comforted after a hard day's labour. The next day we were at Gofhen monthly-meeting: And thence, on the eighteenth day of the eleventh month, in the year 1758, attended the quarterly-meeting at London-Grove, it being first held at that place. Here met again with all the before-mentioned friends, and had fome edifying meetings: And near the conclusion of the meeting for business, friends were incited to constancy in supporting the testimony of truth, and reminded of the necessity which ent jonds, at our last yearly-meeting.

Each of these quarterly-meetings were large, and fat near eight hours. Here I had occasion to consider, that it is a weighty thing to speak much in large meetings for business: For, except our minds are rightly prepared, and we clearly understand the case we speak to, instead of forwarding, we hinder businefs, and make more labour for those on whom the burden of the work is laid.

If felfish views, or a partial spirit, have any room in our minds, we are unfit for the Lord's work; if we have a clear prospect of the business, and proper weight on our minds to fpeak, it behoves us to avoid useless apologies and repetitions: Where people are gathered from far, and adjourning a meeting of business is attended with great difficulty, it behoves all to be cautious how they detain a meeting; especially when they have fat fix or feven hours, and have a great difomol

tance

In the beginning of the twelfth month of the year 1758, I joined in company with my friends John Sykes and Daniel Stanton, in vifiting fuch who had flaves: Some whose hearts were rightly exercised about them, aupeared to be glad of our visit; but in some places our way was more difficult; and I often faw the necessity of keeping down to that root from whence our concern proceeded; and have cause, in reverent thankfulness, humbly to bow down before the Lord, who was near to me, and preserved my mind in calmness under some sharp conflicts, and begat a spirit of sympathy and tenderness in me, toward fome who were grievously entangled by the fpirit of this world, oxo no!

In the first month of the year 1759, having found my mind drawn to visit some of the more active members, in our society at Philadelphia, who had slaves, I met my friend John Churchman there by an agreement; and we continued about a week in the city: We visited some that were sick, and some widows and their families; and the other part of our time was mostly employed in visiting such who had slaves—It was a time of deep exercise, looking often to the Lord for his affistance; who, in unspeakable kindness, favoured us with the influence of that spirit, which crucifies to the greatness and splendor of this world, and enabled us to go thro

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On the twenty-fourth day of the third month, of this year, I was at our General spring meeting at Philadelphia: After which, Lagain joined with John Churchman on a visit to some more, who had slaves in Philadelphia; and, with thankfulness to our heavenly Father, I may say, that divine love and a true sympathizing tenderness of heart,

prevailed at times in this fervice.

Having, at times, perceived a shyness in some friends, of considerable note, towards me, I found an engagement in gospel love to pay a visit to one of them; and as I dwelt under the exercise, I selt a resignedness in my mind to go: So I went, and told him in private, I had a desire to have an opportunity with him alone; to which he readily agreed: and then, in the sear of the Lord, things relating to that shyness were searched to the bottom; and we had a large conference, which, I believe; was of use to both of us; and am thankful that way was opened for it.

On the fourteenth day of the fixth month, in the same year, having felt drawings in my mind to visit friends about Salem, and having the approbation of our monthly-meeting therein, I attended their quarterly-meeting, and was out seven days, and at seven meetings; in some of which I was chiefly silent, and in others, thro' the baptizing power of truth, my heart was enlarged

larged in heavenly love, and found a near fellowship with the brethren and sisters, in the manifold trials attending their christian

progress thro's this world.

In the seventh month, I found an increasing concern on my mind to visit some active members in our society who had slaves; and having no opportunity of the company of such who were named in the minutes of the yearly-meeting, I went alone to their houses, and, in the sear of the Lord, acquainted them with the exercise I was under: And thus, sometimes, by a sew words, I found myself discharged from a heavy burden.

After this, our friend John Churchman coming into our province with a view to be at some meetings, and to join again in the visit to those who had slaves. I bore him company in the said visit to some active mem-

bers, and found inward satisfaction.

At our yearly-meeting in the year 1759, we had some weighty seasons; where the power of truth was largely extended, to the strengthening of the honest-minded. As friends read over the epistles, to be sent to the yearly-meetings along this continent, I observed in most of them, both this year and last, it was recommended to friends to labour against buying and keeping slaves; and in some of them closely treated upon. As this practice hath long been a heavy exercise to me, and I have often waded thro mortifying labours on that account; and, at times

times, in some meetings been almost alone therein. Now observing the increasing concern in our religious fociety, and feeing how the Lord was raising up and qualifying fervants for his work, not only in this respect, but for promoting the cause of truth in general, I was humbly bowed in thankfulness before him. This meeting continued near a week: And, for feveral days, in the forepart of it, my mind was drawn into a deep inward stillness; and being, at times, covered with the spirit of supplication, my heart was fecretly poured out before the Lord: And near the conclusion of the meeting for business way opened, that, in the pure flowings of divine love, I expressed what lay upon me; which, as it then arose in my mind, was " first to shew how deep answers to deep in the hearts of the fincere and upright; tho', in their different growth they may not all have attained to the same clearness in some points relating to our testimony: And I was led to mention the integrity and constancy of many martyrs, who gave their lives for the teftimony of Jesus; and yet, in some points, held doctrines distinguishable from some which we hold: And that, in all ages where people were faithful to the light and understanding which the Most High them, they found acceptance with him; and that now, tho' there are different ways of thinking amongst us in some particulars, yet, if we mutually kept to that spirit and power which crucifies to the world, which teaches

us to be content with things really needful and to avoid all fuperfluities, giving up our hearts to fear and ferve the Lord, true unity may still be preserved amongst us: and that if fuch, who were, at times, under fufferings on account of fome scruples of conscience, kept low and humble, and in their conduct in life manifested a spirit of true charity; it would be more likely to reach the witness in others, and be of more fervice in the church, than if their fufferings were attended with a contrary spirit and conduct." In which exercise I was drawn into a sympathizing tenderness with the sheep of Christ, however distinguished one from another in this world; and the like disposition appeared to spread over others in the meeting. Great is the goodness of the Lord toward his poor creatures.

An epistle went forth from this yearlymeeting, which I think good to give a place in this journal; being as follows:

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From the yearly-meeting held at Philadelphia, for Pennsylvania and New-Jersey,
from the twenty-second day of the ninth
month, to the twenty-eighth day of the
same, inclusive, 1759.

To the quarterly and monthly-meetings of friends belonging to the faid yearly-meeting.

Dearly beloved friends and brethren,

In an awful sense of the wisdom and goodness of the Lord our God, whose tender mercies have long been continued to us in this land, we affectionately salute you, with sincere and fervent desires, that we may reverently regard the dispensations of his pro-

vidence, and improve under them."

"The empires and kingdoms of the earth are subject to his Almighty power: He is the God of the spirits of all slesh; and deals with his people agreeable to that wisdom, the depth whereof is to us unsearchable: We, in these provinces, may say, He hath, as a gracious and tender parent, dealt bountifully with us, even from the days of our fathers: It was He who strengthened them to labour thro' the difficulties attending the improvement of a wilderness, and made way for them in the hearts of the natives; so that by them they were comforted in times of want and distress:

it was by the gracious influence of his holy spirit, that they were disposed to work righteousness, and walk uprightly one towards another, and towards the natives, and in life and conversation to manifest the excellency of the principles and doctrines of the christian religion; and thereby they retain their esteem and friendship: Whilst they were labouring for the necessaries of life, many of them were servently engaged to promote piety and virtue in the earth, and educate their children in the fear of the Lord."

"If we carefully confider the peaceable measures pursued in the first settlement of the land, and that freedom from the desolations of wars, which for a long time we enjoyed, we shall find ourselves under strong obligations to the Almighty, who, when the earth is so generally polluted with wickedness, gave us a being in a part so signally favoured with tranquillity and plenty, and in which the glad tidings of the gospel of Christ are so freely published, that we may justly say with the psalmist, "What shall "we render unto the Lord for all his bene-

"Our own real good, and the good of our posterity in some measure depends on the part we act; and it nearly concerns us to try our foundations impartially. Such are the different rewards of the just and unjust in a future state, that to attend diligently to the dictates of the spirit of Christ, to devote ourselves to his service, and engage servently in

his cause, during our short stay in this world, is a choice well becoming a free intelligent creature; we shall thus clearly see and confider that the dealings of God with mankind in a national capacity, as recorded in holy writ, do fufficiently evidence the truth of that faying, " it is righteousness which ex-" alteth a nation;" and tho' he doth not at all times fuddenly execute his judgments on a finful people in this life, yet we fee by many inflances, that where " men follow " lying vanities, they forfake their own mer-"cies;" and as a proud felfish spirit prevails and spreads among a people, so partial judgment, oppression, discord, envy and confufions increase, and provinces and kingdoms are made to drink the cup of advertity as a reward of their own doings. Thus the inspired prophet, reasoning with the degenerated lews, faith, "Thine own wickedness " shall correct thee, and thy backslidings " shall reprove thee: Know therefore, that " it is an evil thing and bitter, that thou " hast forsaken the Lord thy God, and " that my fear is not in thee, faith the Lord " God of Hosts." Jer. ii. 19.

The God of our fathers who hath beflowed on us many benefits, furnished a table for us in the wilderness, and made the desarts and solitary places to rejoice; he doth now mercifully call upon us to serve him more faithfully—We may truly say with the prophet, "it is his voice which crieth to the the city, and men of wisdom see his name:

" They

"They regard the rod, and him who hath " appointed it."—People who look chiefly at things outward, too little confider the original cause of the present troubles; but such who fear the Lord, and think often upon his name, they fee and feel that a wrong fpirit is fpreading among the inhabitants of our country; that the hearts of many are waxed fat, and their ears dull of hearing; that the Most High, in his visitation to us, instead of calling, he lifteth up his voice and crieth; he crieth to our country, and his voice waxeth louder and louder. In former wars between the English and other nations, fince the fettlement of our provinces, the calamities attending them have fallen chiefly on other places, but now of late they have reached to our borders; many of our fellow fubjects have fuffered on and near our frontiers, fome have been flain in battle, fome killed in their houses, and some in their fields. fome wounded and left in great mifery, and others separated from their wives and little children, who have been carried captives among the Indians: We have feen men and women, who have been witnesses of these scenes of forrow, and being reduced to want, have come to our houses asking relief .- It is not long fince it was the case of many young men in one of these provinces to be draughted, in order to be taken as foldiers; fome were at that time in great distress, and had occasion to consider that their lives had been too little conformable to the purity and **fpirituality**

of JOHN WOOLMAN. spirituality of that religion which we profefs, and found themselves too little acquainted with that inward humility, in which true fortitude to endure hardness for the truth's fake is experienced.----Many parents were concerned for their children, and in that time of trial were led to confiden that their care to get outward treasure for them, had been greater than their care for their fettlement in that religion which crucifieth to the world, and enableth to bear a clear testimony to the peaceable government of the Messiah. These troubles are removed. and for a time we are released from them." "Let us not forget that " the Most High hath " his way in the deep, in clouds and in thick " darkness"—that it is his voice which crieth to the city and to the country; and oh! that these loud and awakening cries, may have a proper effect upon us, that heavier chaftifement may not become necessary! For tho' things, as to the outward, may, for a short time, afford a pleasing prospect; yet, while a felfish spirit, that is not subject to the cross of Christ, continueth to spread and prevail, there can be no long continuance in outward peace and tranquillity. If we defire an inheritance incorruptible, and to be at rest in that state of peace and happiness, which ever continues; if we defire in this life to dwell under the favour and protection of that Almighty Being, whose habitation is in holiness, whose ways are all equal and whose

anger is now kindled, because of our back-

flidings

slidings; let us then awfully regard these beginnings of his fore judgments, and with abasement and humiliation turn to Him, whom we have offended."

"Contending with one equal in strength, is an uneasy exercise; but if the Lord is become our enemy, if we persist to contend with Him who is Omnipotent, our overthrow

will be unavoidable."

"Do we feel an affectionate regard to posterity: and are we employed to promote their happiness? Do our minds, in things outward, look beyond our own diffolution; and are we contriving for the prosperity of our children after us? Let us then, like wife builders, lay the foundation deep; and by our constant uniform regard to an inward piety and virtue, let them fee that we really value it: Let us labour in the fear of the Lord. that their innocent minds, while young and tender, may be preserved from corruptions; that as they advance in age, they may rightly understand their true interest, may consider the uncertainty of temporal things, and, above all, have their hope and confidence firmly fettled in the bleffing of that Almighty Being, who inhabits eternity, and preferves and fupports the world."

"In all our cares about worldly treasures, let us steadily bear in mind, that riches possessed by children, who do not truly serve God, are likely to prove snares that may more grievously entangle them in that spirit of selfishness and exaltation, which stands in

opposi-

of JOHN WOOLMAN. 109 opposition to real peace and happiness; and renders them enemies to the cross of Christ, who submit to the influence of it."

" To keep a watchful eye towards real objects of charity, to visit the poor in their lonesome dwelling-places, to comfort them who, thro' the dispensations of Divine Providence, are in strait and painful circumstances in this life, and fleadily to endeavour to honour God with our substance, from a real sense of the love of Christ influencing our minds thereto, is more likely to bring a bleffing to our children, and will afford more fatisfaction to a christian favoured with plenty, than an earnest desire to collect much wealth to leave behind us, for, " here we have no " continuing city;" may we therefore diligently " feek one that is to come, whose build-" er and maker is God;" as and lo as a land

"Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoewer things are wer things are pure, whatsoever things are lovely, whatsoever things are of good remote, if there be any virtue, if there be any praise, think on these things and do them, and the God of peace shall be with you."

Signed by appointment, and on behalf of our faid meeting, by feven friends.

out the county, who had negroes and,

pleased to purge use from all felialment, the

On the twenty-eighth day of the eleventh month, in the year 1759, I was at the quarterly-meeting in Bucks county: This day being the meeting of ministers and elders, my heart was enlarged in the love of Jesus Christ; and the favour of the Most High was extended to us in that and the ensuing meet-

ing.

I had conversation, at my lodging, with my beloved friend Samuel Eastburn; who expressed a concern to join in a visit to some friends, in that county, who had negroes; and as I had felt a draught in my mind to that work in the said county, I came home and put things in order: On the eleventh day of the twelsth month following I went over the river; and on the next day was at Buckingham-meeting; where, thro' the descendings of heavenly dew, my mind was comforted, and drawn into a near unity with the slock of Jesus Christ.

Entering upon this visit appeared weighty: And before I lest home my mind was often sad; under which exercise I selt, at times, the Holy Spirit which helps our infirmities; thro' which, in private, my prayers were, at times, put up to God, that he would be pleased to purge me from all selsishness, that I might be strengthened to discharge my duty saithfully, how hard soever to the natural part. We proceeded on the visit in a weighty frame of spirit, and went to the houses of the most active members, throughout the county, who had negroes; and,

thro'

thro' the goodness of the Lord, my mind was preserved in resignation in times of trial, and tho' the work was hard to nature, yet thro' the strength of that love which is stronger than death, tenderness of heart was often selt amongst us in our visits, and we parted from several families with greater satisfaction than we expected.

We visited Joseph White's family, he being in England; had also a family-sitting at the house of an elder who bore us company, and was at Make-field on a first day: At all which times my heart was truly thankful to the Lord, who was graciously pleased to renew his loving-kindness to us, his poor fervants, uniting us together in his work.

In the winter of this year, the small-pox being in our town, and many being inoculated, of which a few died, some things were opened in my mind, which I wrote as follow:

The more fully our lives are conformable to the will of God, the better it is for us.—
I have looked on the small-pox as a messenger from the Almighty, to be an assistant in the cause of virtue, and to incite us to consider whether we employ our time only in such things as are consistent with perfect wisdom and goodness.

Building houses suitable to dwell in, for ourselves and our creatures; preparing cloathing suitable for the climate and season, and food convenient, are all duties incumbent on us: And under these general heads, are many branches of business, in which we may venture health and life, as necessity may nit at nontrapiles at beyon

require.

Lord Serve This disease being in a house, and my bufiness calling me to go near it, it incites me to think, whether this business is a real indifpenfible duty; whether it is not in conformity to fome custom, which would be better laid afide; or, whether it does not proceed from too eager a pursuit after some outward treasure. If the business before me fprings not from a clear understanding, and a regard to that use of things which perfect wisdom approves; to be brought to a sense of it, and stopped in my pursuit, is a kindness; for when I proceed to business without some evidence of duty, I have found, by experience, that it tends to weakness

If I am fo fituated that there appears no probability of missing the infection, it tends to make me think, whether my manner of life, in things outward, has nothing in it which may unfit my body to receive this messenger in a way the most favourable to me. Do I use food and drink in no other fort, and in no other degree, than was defigned by Him, who gave these creatures for our fustenance? Do I never abuse my body by inordinate labour, striving to accomplish fome end which I have unwifely proposed? Do I use action enough in some useful employ? Or, do I fit too much idle, while fome persons, who labour to support me, have too great a share of it? If, in any of these things, in things, in which

things, I am deficient, to be incited to con-

fider it, is a favour to me.

There is employ necessary in social life; and this infection, which often proves mortal, incites me to think, whether these social acts of mine are real duties: If I go on a visit to the widows and fatherless, do I go purely on a principle of charity, free from any selfish views? If I go to a religious meeting, it puts me on thinking, whether I go in sincerity and in a clear sense of duty; or whether it is not partly in conformity to custom, or partly from a sensible delight which my animal spirits feel in the company of other people; and whether to support my reputation as a religious man, has no share in it.

Do affairs, relating to civil fociety, call me near this infection? If I go, it is at the hazard of my health and life; and becomes me to think feriously, whether love to truth and righteousness is the motive of my attending; whether the manner of proceeding, is altogether equitable; or whether aught of narrowness, party interest, respect to outward dignities, names, or distinctions among men, do not stain the beauty of those assemblies, and render it doubtful, in point of duty, whether a disciple of Christ ought to attend as a member united to the body or not.

Whenever there are blemishes which, for a series of time, remain such; that which is a means of stirring us up to look attentively on these blemishes, and to labour ac-

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cording to our capacities, to have health and foundness restored in our country, we may justly account a kindness from our gracious

Father, who appointed that mean. mi sind book

The care of a wife and good man for his only fon, is inferior to the regard of the great Parent of the universe for his creatures. He hath the command of all the Powers and operations in nature; and "doth not afflict willingly, nor grieve the children of men :" Chastifement is intended for instruction, and instruction being received by gentle chastifement, greater calamities are prevented.

By an earthquake hundreds of houses are fometimes shaken down in a few minutes, and multitudes of people perish suddenly; and many more being crushed and bruised in the ruins of the buildings, pine away and die

in great mifery.

By the breaking in of enraged merciles armies, flourishing countries have been laid wafte, and great numbers of people perished in a fhort time, and many more pressed with poverty and grief. diedw to seldations radio;

By the pestilence people have died so fast in a city, that thro fear, grief and confufion, those in health have found great difficulty in burying the dead, even without whether a disciple of Christ ought to aniflob

By famine, great numbers of people, in fome places, have been brought to the utmost distress, and pined away for want of the necessaries of life. Thus, where the kind invitations, and gentle chaltifements, of a gracious cording

gracious God have not been attended to, his fore judgments have, at times, been poured

out upon people.

While fome rules approved in civil fociety, and conformable to human policy, fo called, are diffinguishable from the purity of truth and righteousness: While many professing truth, are declining from that ardent love and heavenly mindedness, which was amongst the primitive followers of Jesus Christ: It is a time for us to attend diligently to the intent of every chaftisement, and confider the most deep and inward design of and his excreils on

The Most High doth not often speak with an outward voice to our outward ears; but, if we humbly meditate on his perfections, confider that he is perfect wisdom and goodness, and to afflict his creatures to no purpose, would be utterly reverse to his nature, we shall hear and understand his language, both in his gentle and more heavy chaftifements; and take heed that we do not, in the wisdom of this world, endeavour to escape his hand by means too powerful for us.

Had he endowed men with understanding to hinder the force of this disease by innocent means, which had never proved mortal nor hurtful to our bodies, fuch discovery might be confidered as the period of chaftifement by this distemper, where that knowledge extended: But as life and health are his gifts, and not to be disposed of in our own wills, to take upon us, when in hearth,

a diftemper

a distemper, of which some die, requires great clearness of knowledge, that it is our duty to do so.

CHAP. VII.

His visit, in company with Samuel Eastburn, to Long-Island, Rhode-Island, Boston, &c. in New-England—Remarks on the slave-trade at Newport, and his exercise on that account; also on totteries—Some observations on the island of Nantucket.

HAVING, for some time past, felt a sympathy in my mind with friends Eastward, I opened my concern in our monthly-meeting; and, obtaining a certificate, set forward on the seventeenth day of the fourth month, in the year 1760, joining in company, by a previous agreement, with my beloved friend Samuel Eastburn. We had meetings at Woodbridge, Rahaway and Plainfield; and were at their monthly-meeting of ministers and elders in Rahaway. We laboured under some discouragement; but, thro' the invisible power of truth, our visit was made reviving to the lowly-minded, with whom I felt a near unity of spirit, being

ing much reduced in my mind. We passed on, and visited chief of the meetings on Long-Island. It was my concern, from day to day, to say no more nor less than what the spirit of truth opened in me, being jealous over myself, lest I should speak any thing to make my testimony look agreeable to that mind in people, which is not in pure obedience to the cross of Christ.

The fpring of the ministry was often low; and, thro' the subjecting power of truth, we were kept low with it; and from place to place, fuch whose hearts were truly concerned for the cause of Christ, appeared to be comforted in our labours; and, tho' it was in general a time of abasement of the creature, yet, thro' His goodness, who is a helper of the poor, we had some truly edifying seasons both in meetings, and in families where we tarried; and fometimes found strength to labour earnestly with the unfaithful, especially with those, whose station in families, or in the fociety was fuch, that their example had a powerful tendency to open the way for others to go aside from the purity and foundness of the blessed truth. At Jericho, on Long-Island, I wrote home as follows: A shirth some bus on thein: Or this I may then a little for

golds, out and this time, when fickness is

left you. I have often found an

ing much reduced in my mind. We pailed

to day, to fay no more nor lefs than what the foirit of truth opened in me, being jea-

24th of the 4th month, 1760. Long-Mand. It was my concern, from day

Dearly beloved wife, for Motor 1000 2001 thing to make my tellimony look agreeable

"IXTE are favoured with health; have been at fundry meetings in East-Jersey, and on this island: My mind hath been much in an inward watchful frame fince I left thee, greatly defiring that our proceedings may be fingly in the will of our heavened for the cause of United

ly Father."

" As the present appearance of things is not joyous, I have been much shut up from outward chearfulness, remembering that promife, "Then shalt thou delight thyself in the Lord:"--as this, from day to day, has been revived in my memory, I have confidered that his internal presence on our minds, is a delight of all others the most pure; and that the honest-hearted not only delight in this, but in the effect of it upon them. He who regards the helpless and distressed, and reveals his love to his children under affliction, they delight in beholding his benevolence, and feeling divine charity moving upon them: Of this I may speak a little; for tho' fince I left you, I have often found an engaging love and affection toward thee and my daughter, and friends about home, that going out at this time, when fickness is fo great amongst you, is a trial upon me;

yet I often remember there are many widows and fatherless, many who have poor tutors, many who have evil examples before them, and many whose minds are in captivity, for whose sake my heart is, at times, moved with compassion, that I feel my mind resigned to leave you for a season, to exercise that gift which the Lord hath bestowed on me; which, the small, compared with some, yet in this I rejoice, that I feel love unseigned toward my sellow-creatures. I recommend you to the Almighty, who, I trust cares for you; and under a sense of his heavenly love, remain"

who', bradlud gaivol vdT' a their respective employments, and is good to all who serve

hiw figurely.
We got to Newport in the evening:

We croffed from the east end of Long-Island to New-London, about thirty miles, in a large open boat; while we were out, the wind rising high, the waves several times beat over us, that to me it appeared dangerous; but my mind was, at that time, turned to Him, who made and governs the deep, and my life was resigned to him: and as he was mercifully pleased to preserve us, I had fresh occasion to consider every day, as a day lent to me; and selt a renewed engagement to devote my time, and all I had, to Him who gave it.

on the next day vifited two fick perfons, and

We had five meetings in Narraganset; and went thence to New-port on Rhode-Island.

Our gracious Father preferved us in an humble dependence on him thro' deep exercifes, that were mortifying to the creaturely will. In feveral families in the country, where we lodged, I felt an engagement on my mind to have a conference with them in private concerning their flaves; and, thro' divine aid, I was favoured to give up thereto: Tho', in this concern, I appear fingular from many, whose service in travelling, I believe, is greater than mine; I do not think hard of them for omitting it; I do not repine at having fo unpleafant a task asfigned me, but look with awfulness to Him, who appoints to his fervants their respective employments, and is good to all who ferve him fincerely.

We got to Newport in the evening: And on the next day visited two sick persons, and had comfortable sittings with them; and in the afternoon attended the burial of a friend.

The next day we were at meetings at Newport, in the forenoon and afternoon; where the fpring of the ministry was opened, and strength given to declare the Word of

Life to the people.

The next day we went on our journey; but the great number of flaves in these parts, and the continuance of that trade from thence to Guinea, made deep impression on me; and my cries were often put up to my heavenly Father in secret, that he would enable me to discharge my duty faithfully, in such way as he might be pleased to point out to me.

We took Swansea, Freetown, and Tanton, in our way to Boston; where also we had a meeting; our exercise was deep, and the love of truth prevailed, for which I bless the Lord. We went eastward about eighty miles beyond Boston, taking meetings, in a good degree preserved in an humble dependence on that arm which drew us out; and, tho' we had fome hard labour with the disobedient, laying things home and close to fuch as were flout against the truth; yet, thro' the goodness of God, we had, at times, to partake of heavenly comfort with them who were meek, and were often favoured to part with friends in the nearness of true gospel fellowship. We returned to Boston, and had another comfortable opportunity with friends there; and thence rode back a day's journey eastward of Boston: Our guide being a heavy man, and the weather hot, and my companion and I confidering it, expressed our freedom to go on without him, to which he confented, and we respectfully took our leave of him; this we did, as believing the journey would have been hard to him and his horse.

We visited the meetings in those parts, and were measurably baptized into a feeling of the state of the society; and in bowedness of spirit went to the yearly-meeting at Newport; where I understood that a large number of slaves were imported from Africa into that town, and then on sale by a member of our society. At this meeting we met with John Storer from England, Elizabeth Ship-

ley,

ley, Ann Gaunt, Hannah Foster, and Mercy Redman from our parts, all ministers of the

gospel, of whose company I was glad.

At this time my appetite failed, and I grew outwardly weak, and had a feeling of the condition of Habbakuk, as there expressed. "When I heard, my belly trembled, my lips quivered, I trembled in myself that I might rest in the day of trouble;" I had many cogitations, and was forely distressed: And was desirous that friends might petition the legislature, to use their endeavours to discourage the future importation of slaves; for I saw that this trade was a great evil, and tended to multiply troubles, and bring distresses on the people in those parts, for whose welfare my heart was deeply concerned.

But I perceived several difficulties in regard to petitioning; and such was the exercise of my mind, that I had thought of endeavouring to get an opportunity to speak a sew words in the House of Assembly, then setting in town. This exercise came upon me in the asternoon, on the second day of the yearly-meeting, and going to bed, I got no sleep till my mind was wholly resigned therein; and in the morning I enquired of a friend how long the Assembly were likely to continue sitting; who told me, they were expected to be prorogued that day or the next.

As I was defirous to attend the business of the meeting, and perceived the Affembly were likely to depart before the business was over; after considerable exercise, humbly

feeking

feeking to the Lord for instruction, my mind fettled to attend on the business of the meeting; on the last day of which, I had prepared a short essay of a petition to be presented to the legislature, if way opened: And being informed that there were some appointed, by that yearly-meeting, to speak with those in authority, in cases relating to the society, I opened my mind to several of them, and shewed them the essay I had made; and afterward opened the case in the meeting for business, in substance as follows:

" I have been under a concern for fome time, on account of the great number of flaves which are imported into this colony . I am aware that it is a tender point to speak to, but apprehend I am not clear in the fight of heaven without speaking to it. I have prepared an effay of a petition, if way open, to be prefented to the legislature; and what I have to propose to this meeting is, that some friends may be named to withdraw and look over it, and report whether they believe it fuitable to be read in the meeting; if they should think well of readings it, it will remain for the meeting, after hearing it; to confider, whether to take any further notice of it as a meeting or not." After a short conference some friends went out, and looking over it, expressed their willingness to have it read; which being done, many expressed their unity with the proposal; and some fignified, that to have the fubjects of the petition enlarged upon, and to be figned out of meeting

meeting by fuch who were free, would be more fuitable than to do it there: Tho' I expected at first, that if it was done it would be in that way; yet fuch was my mind, that to move it in the hearing of friends when affembled, appeared to me as a duty; for my heart yearned toward the inhabitants of these parts; believing that by this trade there had been an increase of inquietude amongst them, and a way made easy for the spreading of a spirit opposite to that meekness and humility, which is a fure resting-place for the soul: And that the continuance of this trade would not only render their healing more difficult, but in-

crease their malady. between our delete, well

meeting

Having thus far proceeded, I felt eafy to leave the essay amongst friends, for them to proceed in it as they believed best. And now an exercise revived on my mind in relation to lotteries, which were common in those parts; I had once moved it in a former fitting of this meeting, when arguments were used in favour of friends being held excufed, who were only concerned in fuch lotteries as were agreeable to law: And now on moving it again, it was opposed as before; but the hearts of some solid friends appeared to be united to discourage the practice amongst their members; and the matter was zealoufly handled by fome on both fides. In this debate it appeared very clear to me, that the spirit of lotteries was a spirit of felfishness, which tended to confusion and darkto the bereit od at him woon form in nest

of JOHN WOOLMAN.

nefs of understanding; and that pleading for it in our meetings, set apart for the Lord's work, was not right; and in the heat of zeal, I once made reply to what an antient friend said, which when I sat down, I saw that my words were not enough seasoned with charity; and after this, I spake no more on the subject. At length a minute was made; a copy of which was agreed to be sent to their several quarterly-meetings, inciting friends to labour to discourage the practice amongst all

professing with us.

Some time after this minute was made, I remaining uneasy with the manner of my speaking to the antient friend, could not see my way clear to conceal my uneafiness, but was concerned that I might fay nothing to weaken the cause in which I had laboured: and then, after some close exercise and hearty repentance, for that I had not attended closely to the fafe guide, I stood up, and reciting the passage, acquainted friends, that the' I dare not go from what I had faid as to the matter, yet I was uneasy with the manner of my speaking, as believing milder language would have been better. As this was uttered in some degree of creaturely abasement, it appeared to have a good favor amongst us, after a warm debate.

The yearly-meeting being now over, there yet remained on my mind a fecret, tho' heavy exercise, in regard to some leading active members about Newport, being in the practice of slave-keeping. This I mentioned

to two antient friends, who came out of the country, and proposed to them, if way opened to have fome conversation with those friends: And thereupon, one of those country friends and I, confulted one of the most noted elders who had slaves; and he, in a respectful manner, encouraged me to proceed to clear myself of what lay upon me. Now I had, near the beginning of the yearlymeeting, a private conference with this faid elder and his wife, concerning theirs; fo that the way feemed clear to me, to advise with him about the manner of proceeding: I told him, I was free to have a conference with them all together in a private house; or if he thought they would take it unkind to be asked to come together, and to be spoke with in the hearing of one another, I was free to fpend some time among them, and visit them all in their houses: He expressed his liking to the first proposal, not doubting their willingness to come together: And as I proposed a visit to only ministers, elders, and overfeers; he named fome others, whom he defired might be present also: And as a careful messenger was wanted to acquaint them in a proper manner, he offered to go to all their houses to open the matter to them; and About the eighth hour the next did fo. morning, we met in the meeting-house chamber, and the last-mentioned country friend, also my companion, and John Storer, with us; when, after a fhort time of retirement, I acquainted them with the steps I had taken in

in procuring that meeting, and opened the concern I was under; and so we proceeded to a free conference upon the fubical. My exercife was heavy, and I was deeply bowed in spirit before the Lord, who was pleased to favour with the feafoning virtue of truth, which wrought a tenderness amongst us; and the fubject was mutually handled in a calm and peaceable fpirit: And, at length, feeling my mind released from that burden which I had been under, I took my leave of them, in a good degree of fatisfaction; and by the tenderness they manifested in regard to the practice, and the concern several of them expressed in relation to the manner of disposing of their negroes after their decease, I believed that a good exercise was spreading amongst them; and I am humbly thankful to God, who supported my mind, and preserved me in a good degree of refignation thro' thefe trials. was direct on won oil would

Thou, who fometimes travels in the work of the ministry, and art made very welcome by thy friends, seest many tokens of their satisfaction, in having thee for their guest. It is good for thee to dwell deep, that thou mayest feel and understand the spirits of people: If we believe truth points towards a conference on some subjects, in a private way, it is needful for us to take heed that their kindness, their freedom and affability, do not hinder us from the Lord's work. I have seen, that in the midst of kindness and smooth conduct, to speak close and home to them

who entertain us, on points that relate to their outward interest, is hard labour; and fometimes, when I have felt truth lead toward it, I have found myself disqualified by a superficial friendship; and as the sense thereof hath abased me, and my cries have been to the Lord, fo I have been humbled and made content to appear weak, or as a fool for his fake; and thus a door hath opened to enter upon it. To attempt to do the Lord's work in our own way, and to speak of that which is the burden of the word, in a way easy to the natural part, doth not reach the bottom of the diforder. To fee the failings of our friends, and think hard of of them, without opening that which we ought to open, and still carry a face of friendship, this tends to undermine the foundation of true unity.

The office of a minister of Christ is weighty: And they who now go forth as watchmen, had need to be steadily on their guard against the snares of prosperity and an out-

fide friendship.

After the yearly-meeting, we were at meetings at Newtown, Cushnet, Long-Plain, Rochester and Dartmouth: From thence we failed for Nantucket, in company with Ann Gaunt, Mercy Redman, and several other friends: The wind being slack, we only reached Tarpawling Cove the first day; where, going on shore, we found room in a public-house, and beds for a few of us, the rest sleeping on the floor: We went on board again about break

break of day; and the the wind was fmall, we were favoured to come within about four miles of Nantucket; and then about ten of us getting into our boat, we rowed to the harbour before dark; whereupon a large boat going off, brought in the rest of the pasfengers about midnight: The next day but one was their yearly-meeting, which held four days; the last of which was their monthly-meeting for business. We had a laborious time amongst them; our minds were closely exercised, and I believe it was a time of great fearthing of heart: The longer I was on the island, the more I became sensible that there was a confiderable number of valuable friends there, tho an evil fpirit, tending to strife, had been at work amongst them: I was cautious of making any visits, but as my mind was particularly drawn to them; and in that way we had some sittings in friends houses, where the heavenly wing was, at times, fpread over us, to our mutual comfort. I and having been there once before,

My beloved companion had very acceptable

fervice on this island. songenous grom

When meeting was over, we all agreed to fail the next day, if the weather was fuitable and we well; and being called up the latter part of the night, we went on board a vessel, being in all about sifty; but the wind changing, the seamen thought best to stay in the harbour 'till it altered; so we returned on shore: And seeling clear as to any surther visits, I spent my time in our chamber chiefly K

alone, and after fome hours, my heart being filled with the spirit of supplication, my prayers and tears were poured out before my heavenly Father, for his help and infiruction in the manifold difficulties which attended me in life: And while I was waiting upon the Lord, there came a messenger from the women friends, who lodged at another house, desiring to confer with us about appointing a meeting, which to me appeared weighty, as we had been at fo many before; but after a short conference, and advising with fome elderly friends, a meeting was appointed, in which the friend, who first moved it, and who had been much that up before, was largely opened in the love of the goffiel: and the next morning, about break of day, going again on board the veffel, we reached Falmouth on the Main before might; where our horses being brought, we proceeded toward Sandwich quarterly-meeting.

Being two days in going to Nantucket, and having been there once before, I observed many shoals in their bay, which make failing more dangerous, especially in stormy hights; also, that a great shoal, which encloses their harbour, prevents their going in with sloops, except when the tide is up; waiting without which, for the ning of the tide, is sometimes hazardous in storms: waiting within, they sometimes miss a fair wind. I took notice, that on that small island was a great number of inhabitants, and the foll not very fertile; the timber so gone

gone, that for veffels, fences, and firewood, they depend chiefly on the buying from the Main; the cost whereof, with most of their other expences, they depend principally upon the whale fishery to answer. I considered, that as towns grew larger, and lands near navigable waters more cleared, timber and wood would require more labour to get it: I understood that the whales being much hunted, and fometimes wounded and not killed, grew more shy and difficult to come at: I confidered that the formation of the earth, the feas, the islands, bays and rivers, the motions of the winds, and great waters, which cause bars and shoals in particular places, were all the works of Him who is perfect wisdom and goodness; and as people attend to his heavenly instruction, and put their trust in him, he provides for them in all parts, where he gives them a being. And as in this visit to these people, I felt a strong defire for their firm establishment on the fure foundation; befides what was faid more publickly, I was concerned to speak with the women friends, in their monthly-meeting of business, many being present; and in the fresh spring of pure love, to open before them the advantage, both inward and outward, of attending fingly to the pure guidance of the Holy Spirit, and therein to educate their children in true humility, and the difuse of all superfluities, reminding them of the difficulties their husbands and sons were frequently exposed to at sea; and that the more plain teds.

plain and simple their way of living was, the less need of running great hazards to support them in it; encouraging the young women in their neat decent way of attending themselves on the affairs of the house; shewing, as the way opened, that where people were truly humble, used themselves to business, and were content with a plain way of life, that it had ever been attended with more true peace and calmness of mind, than they have had, who, aspiring to greatness and outward shew, have grasped hard for an income to support themselves in it: And as I obferved, they had few or no flaves amongst them, I had to encourage them to be content without them; making mention of the numerous troubles and vexations, which frequently attended the minds of people, who depend on flaves to do their labour.

We attended the quarterly-meeting at Sandwich, in company with Ann Gaunt and Mercy Redman, which was preceded by a monthly-meeting; and in the whole held three days: We were various ways exercifed amongst them, in gospel-love, according to the several gifts bestowed on us; and were, at times, overshadowed with the virtue of truth, to the comfort of the sincere, and stirring up of the negligent. Here we parted with Ann and Mercy, and went to Rhode-Island, taking one meeting in our way, which was a satisfactory time; and reaching Newport the evening before their quarterly-meeting, we attended it; and after

that.

that, had a meeting with our young people, separated from those of other societies. We went thro' much labour in this town; and now, in taking leave of it, tho' I felt close inward exercise to the last, I found inward peace; and was, in some degree comforted, in a belief, that a good number remain in that place, who retain a fense of truth; and that there are some young people attentive to the voice of the heavenly Shepherd. The last meeting, in which friends from the feveral parts of the quarter came together, was a felect meeting; and thro' the renewed manifestation of the Father's love, the hearts of the fincere were united togene on the tenth day of the ciefred and radt

That poverty of spirit and inward weakness, with which I was much tried the forepart of this journey, has of late appeared to me as a dispensation of kindness, Appointing meetings, never appeared more weighty to me; and I was led into a deep fearch, whether in all things my mind was refigned to the will of God; often querying with myfelf, what should be the cause of such inward poverty; and greatly defired, that no fecret referve in my heart might hinder my access to the divine fountain. In these humbling times I was made watchful, and excited to attend the fecret movings of the heavenly principle in my mind which prepared the way to some duties, that in more easy and prosperous times as to the outward, I believe I should have been in danger of omitting.

From

From Newport we went to Greenwich. Shanticut, and Warwick; and were helped to labour amongst friends in the love of our gracious Redeemer: And then, accompanied by our friend John Casey from Newport, we rode thro' Connecticut to Oblong, visited the meetings of friends in those parts, and thence proceeded to the quarterly-meeting at Ryewoods; and, thro' the gracious extendings of divine help, had fome feafoning opportunities in those places: So we visited friends at New-York and Flushing; and thence to Rahaway: And here our roads parting, I took leave of my beloved companion and true voke-mate Samuel Eastburn; and reached home on the tenth day of the eighth month, 1760, where I found my family well: And for the favours and protection of the Lord, both inward and outward, extended to me in this journey, my heart is humbled in grateful acknowledgements; and find renewed defires to dwell and walk in refignedness before him, ear bolon you against its or routes

tels, what insulable the could of fach invand poverty: and greatly defired; that no feetige of the my he seld to the country he seld to t

coinciple in any mond which propared the way to fonce didness, that in more caffy and a special times at to the outstard, I believe though have a on in denser.

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His visits to Pennsylvania, Shrewsbury and Squan

— His publishing the second part of his considerations on keeping negroes— The grounds of his appearing in some respects singular in his dress—His visiting the families of friends of Ancocas and Mount-Holly meetings— His visits to the Indians at Wehaloosing on the river Susquehannah.

AVING felt my mind drawn toward a visit to a few meetings in Pennsylvania, I was very defirous to be rightly inftructed as to the time of fetting off; And on the tenth day of the fifth month, 1761, being the first day of the week, I went to Haddonfield meeting, concluding to feek for hea-venly instruction, and come home or go on, as I might then believe best for me; and there thro' the springing up of pure love, I felt encouragement, and so croffed the river. In this visit I was at two quarterly and three monthly-meetings; and, in the love of truth, felt my way open to labour with fome noted friends, who kept negroes: And as I was fayoured to keep to the root, and endeavoured to discharge what I believed was required of me, I found inward peace therein, from time to time; and thankfulness of heart to the Lord, who was graciously pleased to be a guide to me. attention. Advertilence

In the eighth month, 1761, having felt drawings in my mind to visit friends in and about Shrewsbury; I went there, and was at their monthly-meeting, and their first-day meeting; and had a meeting at Squan, and another at Squankum; and, as way opened, had conversation with some noted friends concerning their slaves: And I returned home in a thankful sense of the goodness of the Lord.

From the care I felt growing in me fome years, I wrote Confiderations on keeping Negroes, part the fecond; which was printed this year, 1762. When the overfeers of the press had done with it, they offered to get a number printed to be paid for, out of the yearly-meeting stock, and to be given away; but I being most easy to publish them at my own expence, and offering my reasons

they appeared fatisfied.

This stock is the contribution of the members of our religious society in general; amongst whom are some who keep negroes, and being inclined to continue them in slavery, are not likely to be satisfied with those books being spread amongst a people where many of the slaves are taught to read, and especially not at their expence; and such, often receiving them as a gift, conceal them; But as they who make a purchase, generally buy that which they have a mind for, I believed it best to sell them; expecting, by that means, they would more generally be read with attention. Advertisements being signed

by order of the overfeers of the press, directed to be read in monthly-meetings of bufiness within our own yearly-meeting, informing where the books were, and that the price was no more than the cost of printing and binding them; many were taken off in our parts; some I sent to Virginia, some to New-York, and some to Newport, to my acquaintance there; and some I kept, expecting to give part of them away, where there

appeared a prospect of service.

In my youth I was used to hard labour ; and tho' I was middling healthy, yet my nature was not fitted to endure fo much as many others: That being often weary, I was prepared to sympathize with those whose circumftances in life, as free men, required conflant labour to answer the demands of their ereditors; and with others under oppression. In the uneafiness of body, which I have many times felt by too much labour, not as a forced but a voluntary oppression, I have often been excited to think on the original cause of that oppression, which is imposed on many in the world: And the latter part of the time wherein I laboured on our plantation, my heart, thro' the fresh visitations of heavenly love, being often tender; and my leifure time frequently fpent in reading the life and doctrines of our bleffed Redeemer, the account of the fufferings of martyrs, and the history of the first rise of our society: A belief was gradually fettled in my mind, that if fuch who had great estates, generally

lived in that humility and plainness which belongs to a christian life, and laid much easier rents and interests on their lands and monies, and thus led the way to a right use of things, fo great a number of people might be employed in things useful, that labour both for men and other creatures would need to be no more than an agreeable employ; and divers branches of business, which serve chiefly to pleafe the natural inclinations of our minds, and which, at prefent, seems neceffary to circulate that wealth which some gather, might, in this way of pure wisdom, be discontinued. And as I have thus considered these things, a query, at times, hath arisen; Do I, in all my proceedings, keep to that use of things which is agreeable to universal righteousness? And then there hath some degree of fadness, at times, come over me; for that I accustomed myself to some things, which occasioned more labour than I believe divine wisdom intends for us.

From my early acquaintance with truth, I have often felt an inward diffress, occasioned by the striving of a spirit in me, against the operation of the heavenly principle; and in this circumstance have been affected with a sense of my own wretchedness, and in a mourning condition selt earnest longing for that divine help, which brings the soul into true liberty; and sometimes in this state, retiring into private places, the spirit of supplication hath been given me; and under a heavenly covering, have asked my gracious Father,

Father, to give me a heart in all things refigned to the direction of his wisdom, and in uttering language like this, the thoughts of my wearing hats and garments dyed with a dye hurtful to them, has made lasting im-

pressions on me.

In vifiting people of note in the fociety who had flaves, and labouring with them in brotherly love on that account, I have feen, and the fight has affected me, that a conformity to fome customs, distinguishable from pure wisdom, has entangled many; and the defire of gain to support these customs, greatly oppose the work of truth: And sometimes when the prospect of the work before me has been fuch, that in bowedness of spirit, I have been drawn into retired places, and befought the Lord with tears that he would take me wholly under his direction, and shew me the way in which I ought to walk; it hath revived with strength of conviction. that if I would be his faithful fervant. I must in all things attend to his wisdom, and be teachable; and fo cease from all customs contrary thereto, however used amongst religious people.

As he is the perfection of power, of wisdom, and of goodness; so I believe, he hath provided, that so much labour shall be necessary for men's support, in this world, as would, being rightly divided, be a suitable employment of their time; and that we cannot go into superfluities, or grasp after wealth in a way contrary to his wisdom, without

having

having connexion with fome degree of oppression, and with that spirit which leads to self-exaltation and strife, and which frequently brings calamities on countries, by parties

contending about their claims.

Being thus fully convinced, and feeling an increasing defire to live in the spirit of peace; I was often forrowfully affected thinking on the unquiet spirit in which wars are generally carried on, and with the miferies of many of my fellow-creatures engaged therein; some suddenly destroyed; some wounded, and after much pain remain cripples; some deprived of all their outward substance, and reduced to want; and some carried into captivity. Thinking often on these things, the use of hats and garments dyed with a dye hurtful to them, and wearing more cloaths in fummer than are useful, grew more uneafy to me; believing them to be customs which have not their foundation in pure wisdom. The apprehension of being fingular from my beloved friends, was a strait upon me; and thus I remained in the use of fome things contrary to my judgment.

On the thirty-first day of the fifth month, 1761, I was taken ill of a sever; and, after having it near a week, I was in great distress of body: And one day there was a cry raised in me, that I might understand the cause why I was afflicted, and improve under it: And my conformity to some customs, which I believed were not right, were brought to my remembrance; and in the continuation

of the exercise, I selt all the powers in me yield themselves up into the hands of Him who gave me being; and was made thankful, that he had taken hold of me by his chastisement: Feeling the necessity of further purifying, there was now no desire in me for health, until the design of my correction was answered; and thus I lay in abasement and brokenness of spirit, and as I selt a sinking down into a calm resignation, so I selt, as in an instant, an inward healing in my nature; and from that time forward I grew better.

Tho' I was thus fettled in mind in relation to hurtful dyes, I felt easy to wear my garments heretofore made; and fo continued about nine months. Then I thought of getting a hat the natural colour of the furr; but the apprehension of being looked upon as one affecting fingularity, felt uneasy to me: And here I had occasion to consider, that things, tho' finall in themselves, being clearly enjoined by divine authority, became great things to us; and I trusted that the Lord would support me in the trials that might attend fingularity, while that fingularity was only for his fake: On this account, I was under close exercise of mind in the time of our General fpring meeting 1762, greatly defiring to be rightly directed; when being deeply bowed in spirit before the Lord, I was made willing to fubmit to what I apprehended was required of me; and when I returned returned home, got a hat of the natural colour of the furr.

In attending meetings, this fingularity was a trial upon me, and more especially at this time, white hats being used by some who were fond of following the changeable modes of dress; and as some friends, who knew not on what motives I wrote it, carried shy of me, I selt my way for a time that up in the exercise of the ministry: And in this condition, my mind being turned toward my heavenly Father, with servent cries that I might be preserved to walk before him in the meekness of wisdom, my heart was often tender in meetings; and I selt an inward consolation, which to me was very precious under those difficulties.

I had feveral dyed garments fit for use, which I believed it best to wear, 'till I had occasion of new ones: And some friends were apprehenfive, that my wearing fuch a hat favoured of an affected fingularity: And fuch who spake with me in a friendly way, I generally informed in a few words, that I believed my wearing it, was not in my own will. I had, at times, been fensible, that a superficial friendship had been dangerous to me; and many friends being now uneasy with me, I had an Inclination to acquaint some with the manner of my being led into these things; yet, upon a deeper thought, I was for a time most easy to omit it, believing the present difpensation was profitable; and trufting, that

if I kept my place, the Lord in his own time would open the hearts of friends toward me: Since which, I have had cause to admire his goodness and loving kindness, in leading about and instructing, and opening and enlarging my heart in fome of our the river Sofquelannah, at an Leaguitem

In the eleventh month of the year 1762, feeling an engagment of mind to vifit fome families in Mansfield: I joined my beloved friend Benjamin Jones, and we frent a few days together in that fervice. In the fecond month 1763, I joined in company with Eligabeth Smith and Mary Noble, on a visit to the families of friends at Ancocas; in both which wifes, thro' the baptizing power of truth, the fincere labourers were often comforted, and the hearts of friends opened to receive us. And in the fourth month following. I accompanied fome friends in a vifit to the families of friends in Mount-Holly in which my mind was often drawn into an inward awfulness, wherein frong defires were raifed for the everlatting welfare of my fellow-creatures; and, through kindness of our heavenly Father, our hearts were, at times, enlarged, and friends invited in the flowings of divine love to attend to that which would fettle them on the fure them as companions in their retundation as made

Having many years felt love in my heart toward the natives of this land, who dwell far back in the wilderness, whose ancestors were the owners and possessors of the land where time

we dwell; and who, for a very small consideration, affigned their inheritance to us: And being at Philadelphia in the eighth month, 1761, on a visit to some friends who had flaves, I fell in company with fome of those natives who lived on the east branch of the river Sufquehannah, at an Indian town called Wehaloofing, two hundred miles from Philadelphia; and in conversation with them by an interpreter, as also by observations on their countenances and conduct. I believed fome of them were measurably acquainted with that divine power which subjects the rough and froward will of the creature: And, at times, I felt inward drawings toward a visit to that place of which I told none except my dear wife, until it came to fome ripeness, and then in the winter, 1762, I laid it before friends at our monthly and quarterly, and afterwards at our General fpring meeting; and having the unity of friends, and being thoughtful about an Indian pilot, there came a man and three women from a little beyond that town to Philadelphia on business: And I being informed thereof by letter, met them in town in the fifth month, 1763; and after some conversation, finding they were fober people, I, by the concurrence of friends in that place, agreed to join with them as companions in their return; and on the feventh day of the fixth month following, we appointed to meet at Samuel Foulk's, at Richland in Bucks county. Now as this visit felt weighty, and was performed at a time OVY

time when travelling appeared perilous, so the dispensations of Divine Providence, in preparing my mind for it, have been memorable; and I believe it good for me to give some hints thereof.

After I had given up to go, the thoughts of the journey were often attended with unufual fadness; in which times, my heart was frequently turned to the Lord with inward breathings for his heavenly support, that I might not fail to follow him wherefoever he might lead me: And being at our youth's meeting at Chesterfield, about a week before the time I expected to fet off, was there led to fpeak on that prayer of our Redeemer to his Father : " I pray not that thou shouldest " take them out of the world; but that thou " shouldest keep them from the evil." And in attending to the pure openings of truth, had to mention what He elfewhere faid to his Father: "I know that thou hearest me at all times:" So that, as forme of his followers kept their places, and as his prayer was granted, it followed necessarily that they were kept from evil : And as fome of those met with great hardships and afflictions in this world, and at last fuffered death by cruel men; it appears; that whatfoever befals men while they live in pure obedience to God, as it certainly works for their good, for it may not be confidered an evil as it relates to them. As I spake on this subject, my heart was much tendered, and great awfulness came over me; and then, on the first day

day of the next week, being at our own afternoon meeting, and my heart being enlarged in love, I was led to speak on the care and protection of the Lord over his people, and to make mention of that passage where a band of Affyrians endeavouring to take captive the prophet, were disappointed; and how the pfalmist faid, " the angel of the "Lord encampeth round about them that " fear him," And thus, in true love and tenderness, I parted from friends, expecting the next morning to proceed on my journey; and being weary went early to bed: And after I had been afleep a short time, I was awaked by a man calling at my door; and arifing, was invited to meet fome friends at a publick-house in our town, who came from Philadelphia so late, that friends were generally gone to bed: These friends informed me, that an express arrived the last morning from Pittfburg, and brought news that the Indians had taken a fort from the English westward, and flain and scalped English people in divers places, some near the faid Pittsburg; and that some elderly friends in Philadelphia, knowing the time of my expecting to fet off, had conferred together, and thought good to inform me of these things, before I left home, that I might consider them, and proceed as I believed best; so I, going again to bed, told not my wife 'till morning. My heart was turned to the Lord for his heavenly instruction; and it was an humbling time holisons no april bases one round ones ato

freely,

peared to be deeply concerned about it; but in a few hours time, my mind became fettled in a belief, that it was my duty to proceed on my journey; and she bore it with a good degree of resignation. In this conflict of spirit, there were great searchings of heart, and strong cries to the Lord, that no motion might be in the least degree attended to, but that of the pure spirit of truth.

The subjects before-mentioned, on which I had fo lately spoken in publick, were now very fresh before me; and I was brought inwardly to commit myself to the Lord, to be disposed of as he saw best. So I took leave of my family and neighbours, in much bowedness of spirit, and went to our monthly meeting at Burlington; and after taking leave of friends there, I croffed the river, accompanied by my friends Israel and John Pemberton; and parting the next morning with Ifrael, John bore me company to Samuel Foulk's; where I met the before-mentioned Indians, and we were glad to fee each other: Here my friend Benjamin Parvin met me, and proposed joining as a companion, we having paffed some letters before on the fubject; and now on his account I had a sharp trial; for as the journey appeared perilous, I thought if he went chiefly to bear me company, and we should be taken captive, my having been the means of drawing him into those difficulties, would add to

my own afflictions: So I told him my mind

freely, and let him know that I was refigned to go alone; but after all, if he really believed it to be his duty to go on, I believed his company would be very comfortable to me: It was indeed a time of deep exercise. and Benjamin appeared to be for fastened to the vifit, that he could not be easy to leave me; fo we went on, accompanied by our friends John Pemberton, and William Lightfoot of Pikeland, and lodged at Bethlehem: and there parting with John, William and we went forward on the ninth day of the fixth month, and got lodging on the floor of a house, about five miles from Fort-Allen : here we parted with William: And at this place we met with an Indian trader, lately come from Wioming; and in conversation with him. I perceived that many white people do often fell rum to the Indians, which, I believe, is a great evil; first, they being thereby deprived of the use of their reason, and their spirits vielently agitated, quarrels often arise which end in mischief: and the bitterness and resentments occasioned hereby, are frequently of long continuance: Again, their skins and furrs, gotten thro' much fatigue and hard travels in hunting, with which they intended to buy cloathing, when they become intoxicated, they often fell at a low rate for more rum; and afterward, when they fuffer for want of the necessaries of life, are and gry with those who, for the fake of gain, took the advantage of their weakness: Of this their chiefs have often complained, at ficely. their

their treaties with the English. Where cunning people pass counterfeits, and impose that on others which is good for nothing, it is confidered as a wickedness; but to fell that to people which we know does them harm, and which often works their ruin, for the fake of gain, manifests a hardened and corrupt heart; and is an evil, which demands the care of all true lovers of virtue to suppress: And while my mind this evening, was thus employed, I also remembered, that the people on the frontiers, among whom this evil is too common, are often poor; who venture to the outfide of a colony, that they may live more independent on fuch who are wealthy, who often fet high rents on their land: Being renewedly confirmed in a belief, that if all our inhabitants lived according to found wisdom, labouring to promote univerfal love and righteousness, and ceased from every inordinate defire after wealth, and from all customs which are tinctured with luxury, the way would be easy for our inhabitants, tho much more numerous than at prefent, to live comfortably on honest employments, without having that temptation they are often under, of being drawn into schemes to make fettlements on lands which have not been purchased of the Indians, or of applying to that wicked practice of felling rum to them.

On the tenth day of the month we fet out early in the morning, and croffed the weftern branch of Delaware, called the Great Lehie near Fort-Allen; the water being high, we went over in a canoe: Here we met an Indian, and had fome friendly converfation with him, and gave him fome bifcuit; and he having killed a deer, gave the Indians with us some of it: Then after travelling some miles, we met several Indian men and women with a cow and horse, and fome houshold goods, who were lately come from their dwelling at Wioming, and going to fettle at another place; we made them fome small presents; and some of them understanding English, I told them my motive in coming into their country; with which they appeared fatisfied: And one of our guides talking a while with an antient woman concerning us, the poor old woman came to my companion and me, and took her leave of us with an appearance of fincere affection. So going on, we pitched our tent near the banks of the same river, having laboured hard in croffing some of those mountains called the Blue-Ridge; and by the roughness of the stones, and the cavities between them, and the steepness of the hills, it appeared dangerous: But we were preserved in safety, thro' the kindness of Him whose works in these mountainous deferts appeared awful; toward whom my heart was turned during this day's travel.

Near our tent, on the fides of large trees peeled for that purpose, were various reprefentations of men going to, and returning from the wars, and of some killed in battle.

This

This being a path heretofore used by warriors; and as I walked about viewing those Indian histories, which were painted mostly in red but some in black, and thinking on the innumerable afflictions which the proud, fierce spirit produceth in the world; thinking on the toils and fatigues of warriors, travelling over mountains and deferts: thinking on their miseries and distreffes when wounded far from home by their enemies; and of their bruises and great weariness in chasing one another over the rocks and mountains; and of their reftless. unquiet state of mind, who live in this spirit; and of the hatred which mutually grows up in the minds of the children of those nations engaged in war with each other: During these meditations, the desire to cherish the spirit of love and peace amongst these people, arose very fresh in me. This was the first night that we lodged in the woods; and being wet with travelling in the rain, the ground, our tent, and the bushes which we purposed to lay under our blankets also wet, all looked difcouraging; but I believed, that it was the Lord who had thus far brought me forward, and that he would dispose of me as he saw good, and therein I felt easy: So we kindled a fire, with our tent open to it; and with fome bushes next the ground, and then our blankets, we made our bed; and lying down, got some sleep: And in the morning, feeling a little unwell,

I went into the river; the water was cold, but foon after I felt fresh and well.

The eleventh day of the fixth month, the bushes being wet, we tarried in our tent 'till about eight o'clock; when going on, crossed a high mountain supposed to be upward of four miles over; the steepness on the north side exceeding all the others: We also crossed two swamps; and it raining near night,

we pitched our tent and lodged.

About noon, on our way, we were overtaken by one of the Moravian brethren, going to Wehaloofing, and an Indian man with him who could talk English; and we being together while our horses eat grass, had some friendly conversation; but they travelling faster than we, soon left us. This Moravian, I understood, had spent some time this spring at Wehaloofing; and was, by some of the Indians, invited to come

again.

The twelfth day of the fixth month, and first of the week, it being a rainy day, we continued in our tent; and here I was led to think on the nature of the exercise which hath attended me: Love was the first motion, and thence a concern arose to spend some time with the Indians, that I might feel and understand their life, and the spirit they live in, if haply I might receive some instruction from them: or they be in any degree helped forward by my following the leadings of truth amongst them: And as it pleased the Lord to make way for my going at a time when

when the troubles of war were increasing, and when, by reason of much wet weather, travelling was more difficult than usual at that season, I looked upon it as a more favourable opportunity to season my mind, and bring me into a nearer sympathy with them: And as mine eye was to the great Father of mercies, humbly desiring to learn what his will was concerning me, I was made quiet and content.

Our guide's horse, the hoppled, went away in the night; and after finding our own, and searching some time for him, his sootsteps were discovered in the path going back again, whereupon my kind companion went off in the rain, and after about seven hours returned with him: And here we lodged again; tying up our horses before we went to bed, and loosing them to feed about break

of day.

On the thirteenth day of the fixth month, the fun appearing, we fet forward; and as I rode over the barren hills, my meditations were on the alterations of the circumstances of the natives of this land since the coming in of the English. The lands near the sea, are conveniently situated for sishing; the lands near the rivers, where the tides flow, and some above, are in many places sertile, and not mountainous; while the running of the tides, makes passing up and down easy with any kind of trassick. Those natives have, in some places, for trissing considerations, sold their inheritance so savourably situated:

fituated; and in other places, been driven back by fuperior force: So that, in many places, as their way of cloathing themselves is now altered from what it was, and they, far remote from us, have to pass over mountains, swamps, and barren desarts, where travelling is very troublesome, in bringing their skins and furrs to trade with us.

By the extending of English settlements, and partly by English hunters, the wild beasts they chiefly depend on for a subsistance, are not so plenty as they were; and people too often, for the sake of gain, open a door for them to waste their skins and furrs, in purchasing a liquor which tends to

the ruin of them and their families.

My own will and defires were now very much broken, and my heart, with much earnestness, turned to the Lord, to whom alone I looked for help in the dangers before me. I had a prospect of the English along the coast, for upwards of nine hundred miles, where I have travelled; and the favourable fituation of the English, and the difficulties attending the natives in many places, and the negroes, were open before me; and a weighty and heavenly care came over my mind, and love filled my heart toward all mankind, in which I felt a strong engagement, that we might be obedient to the Lord, while in tender mercies, he is yet calling to us; and fo attend to pure univerfal righteousness, as to give no just cause of offence to the Gentiles, who do not profess christianity,

christianity, whether the blacks from Africa or the native inhabitants of this continent: and here I was led into a close, laborious enquiry, whether I, as an individual, kept clear from all things which tended to ftir up. or were connected with wars, either in this land or Africa; and my heart was deeply concerned, that in future I might in all things keep steadily to the pure truth, and live and walk in the plainness and simplicity of a fincere follower of Christ. And in this lonely journey, I did, this day, greatly bewail the fpreading of a wrong spirit, believing, that the prosperous, convenient situation of the English, requires a constant attention to divine love and wisdom to guide and support us in a way answerable to the will of that good, gracious, and almighty Being, who hath an equal regard to all mankind: And here, luxury and covetoufnefs, with the numerous oppressions, and other evils attending them, appeared very afflicting to me; and I felt in that which is immutable, that the feeds of great calamity and defolation are fown and growing fast on this continent: Nor have I words fufficient to fet forth that longing I then felt, that we, who are placed along the coast, and have tasted the love and goodness of God, might arife in his strength; and, like faithful messengers, labour to check the growth of these feeds, that they may not ripen to the ruin of our posterity. We

We reached the Indian settlement at Wioming: And here we were told, that an Indian runner had been at that place a day or two before us, and brought news of the Indians taking an English fort westward, and destroying the people, and that they were endeavouring to take another; and also, that another Indian runner came there about the middle of the night before we got there, who came from a town about ten miles above Wehaloosing, and brought news, that some Indian warriors, from distant parts, came to that town with two English scalps; and told the people, that it was war with the En-

glish.

Our guides took us to the house of a very antient man; and foon after we had put in our baggage, there came a man from another Indian house some distance off; and I perceiving there was a man near the door, went out; and he having a tomahawk wrapped under his matchcoat out of fight, as I approached him, he took it in his hand; I, however, went forward, and speaking to him in a friendly way perceived he underflood some English: My companion then coming out, we had some talk with him concerning the nature of our visit in these parts; and then he going into the house with us, and talking with our guides, foon appeared friendly, and fat down and fmoaked his pipe. Tho' his taking his hatchet in his hand at the inftant I drew near to him,

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had a difagreeable appearance, I believe he had no other intent than to be in readiness in case any violence was offered to him.

Hearing the news brought by these Indian runners, and being told by the Indians where we lodged, that what Indians were about Wioming expected, in a few days, to move to fome larger towns, I thought that, to all outward appearance, it was dangerous travelling at this time; and was, after a hard day's journey, brought into a painful exercise at night, in which I had to trace back, and view over the steps I had taken from my first moving in the visit; and tho' I had to bewail fome weakness which at times, had rattended me, yet I could not find that I had ever given way to a wilful disobedience: And then as I believed I had, under a fense of duty, come thus far, I was now earnest in spirit beseeching the Lord to shew me what I ought to do. In this great diffress I grew jealous of myself. left the defire of reputation, as a man firmly fettled to perfevere thro' dangers, or the fear of difference arising on my returning without performing the vifit, might have fome place in me: Thus I lay, full of thoughts, great part of the night, while my beloved companion lay and flept by me; 'till the Lord, my gracious Father, who faw the conflicts of my foul, was pleased to give quietness: Then I was again frengthened to commit my life, and all things relating thereto, into his heavenly aldmod hands:

hands; and getting a little fleep toward day,

when morning came we arofe. Tollo on h

On the fourteenth day of the fixth month, we fought out and vifited all the Indians hereabouts that we could meet with; they being chiefly in one place, about a mile from where we lodged, in all perhaps twenty. Here I expressed the care I had on my mind for their good; and told them, that true love had made me willing thus to leave my family to come and fee the Indians, and fpeak with them in their houses. Some of them appeared kind and friendly. So we took our leave of these Indians: And went up the river Sufquehannah, about three miles, to the house of an Indian, called Jacob January, who had killed his hog; and the women were making flore of bread, and preparing to move up the river. Here our pilots left their canoe when they came down in the spring, which, lying dry, was leaky; fo that we, being detained fome hours, had a good deal of friendly conversation with the family; and eating dinner with them, we made them fome small presents. Then putting our baggage in the canoe, some of them pushed slowly up the stream, and the rest of us rode our horses; and swimming them over a creek, called Lahawahamunk, we pitched our tent a little above it, being a shower in the evening: And in a sense of God's goodness in helping me in my diffress, fustaining me under trials, and inclining my heart to trust in him, I lay down in an humble - abmeri

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humble bowed frame of mind, and had a

comfortable night's lodging.

On the fifteenth day of the fixth month, we proceeded forward 'till the afternoon; when a ftorm appearing, we met our canoe at an appointed place; and the rain continuing, we stayed all night, which was so heavy, that it beat thro our tent, and wet

us and our baggage.

On the fixteenth day, we found, on our way, abundance of trees blown down with the storm yesterday; and had occasion reverently to consider the kind dealings of the Lord, who provided a safe place for us in a valley, while the storm continued. By the salling of abundance of trees across our path, we were much hindered, and in some swamps our way was so stopped, that we got throwith extream difficulty.

I had this day often to confider myself as a sojourner in this world; and a belief in the all-sufficiency of God to support his people in their pilgrimage felt comfortable to me; and I was industriously employed to get

to a state of perfect refignation.

We seldom saw our canoe but at appointed places, by reason of the path going off from the river: And this afternoon, Job Chilaway, an Indian from Wehaloosing, who talks good English, and is acquainted with several people in and about Philadelphia, met our people on the river; and understanding where we expected to lodge, pushed back about six miles, and came to us after night; and

and in a while our own canoe came, it being hard work pushing up stream. Job told us, that an Indian came in hafte to their town yesterday, and told them, that three warriors coming from fome distance, lodged in a town above Wehaloofing a few nights past; and that these three men were going against the English at Juniata. Job was going down the river to the province-store at Shamokin. Tho' I was fo far favoured with health as to continue travelling, yet thro' the various difficulties in our journey, and the different way of living from what I had been used to, I grew fick: And the news of thefe warriors being on their march fo near us, and not knowing whether we might not fall in with them, was a fresh trial of my faith; and the' thro' the strength of divine love, I had feveral times been enabled to commit myfelf to the divine difpofal, I still found the want of my strength to be renewed, that I might perfevere therein; and my cries for help were put up to the Lord, who, in great mercy, gave me a refigned heart, in which I found quietness.

On the feventeenth day, parting from Job Chilaway, we went on, and reached Wehaloofing about the middle of the afternoon: and the first Indian that we faw, was a woman of a modest countenance, with a Bible, who first spake to our guide; and then, with a harmonious voice, expressed her gladness at feeing us, having before heard of our coming: then, by the direction of our guide, we fat down on a log and he went to the town, to tell the people we were come. My companion and I fitting thus together, in a deep inward stillness, the poor woman came and fat near us; and great awfulness coming over us, we rejoiced in a fense of God's love manifested to our poor souls. After a while, we heard a conkshell blow several times, and then came John Curtis, and another Indian man, who kindly invited us into a house near the town, where we found, I suppose, about fixty people fitting in silence; and after fitting a short time, I stood up, and in some tenderness of spirit acquainted them with the nature of my visit, and that a concern for their good had made me willing to come thus far to fee them: All in a few short sentences, which some of them understanding, interpreted to the others, and there appeared gladness amongst them. Then I shewed them my certificate, which was explained to them; and the Moravian who overtook us on the way, being now here, bade me welcome.

On the eighteenth day, we rested ourselves this forenoon; and the Indians knowing that the Moravian and I were of different religious societies, and as some of their people had encouraged him to come and stay a while with them, were, I believe, concerned, that no jarring or discord might be in their meetings: And they, I suppose, having conferred together, acquainted me, that the people, at my request, would, at any time,

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come together, and hold meetings; and also told me, that they expected the Moravian would fpeak in their fettled meetings, which are commonly held morning and near evening. So I found liberty in my heart to speak to the Moravian, and told him of the care I felt on my mind for the good of these people; and that I believed no ill effects would follow it, if I sometimes spake in their meetings when love engaged me thereto, without calling them together at times when they did not meet of course: Whereupon he expreffed his good-will toward my speaking at any time, all that I found in my heart to fay: So near evening I was at their meeting, where the pure gospel love was felt, to the tendering some of our hearts; and the interpreters endeavouring to acquaint the people with what I faid, in short fentences, found fome difficulty, as none of them were quite perfect in the English and Delaware tongues, fo they helped one another, and we laboured along, divine love attending: And afterwards feeling my mind covered with the spirit of prayer, I told the interpreters that I found it in my heart to pray to God, and believed, if I prayed aright, he would hear me, and expressed my willingness for them to omit interpreting; so our meeting ended with a degree of divine love: And before the people went out, I observed Papunehang (the man who had been zealous in labouring for a reformation in that town, being then very tender) spoke to one of the interpreters:

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feel where words come from."

On the nineteenth day, and first of the week, this morning in the meeting the Indian who came with the Moravian, being alfo a member of the fociety, prayed; and then the Moravian spake a short time to the people: And in the afternoon, they coming together, and my heart being filled with a heavenly care for their good, I spake to them a while by interpreters; but none of them being perfect in the work, and I feeling the current of love run strong, told the interpreters, that I believed some of the people would understand me, and so I proceeded: In which exercise, I believe the Holy Ghost wrought on fome hearts to edification, where all the words were not understood. I looked upon it as a time of divine favour, and my heart was tendered and truly thankful before the Lord; and after I fat down, one of the interpreters feemed spirited to give the Indians the substance of what I had faid.

Before our first meeting this morning, I was led to meditate on the manifold difficulties of these Indians, who, by the permission of the Six Nations, dwell in these parts; and a near sympathy with them was raised in me; and my heart being enlarged in the love of Christ, I thought that the affectionate care of a good man for his only brother in affliction, does not exceed what I

then felt for that people.

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I came to this place thro' much trouble; and tho', thro' the mercies of God, I believed, that if I died in the journey, it would be well with me; yet the thoughts of falling into the hands of Indian warriors, were, in times of weakness, afflicting to me; and being of a tender conftitution of body, the thoughts of captivity amongst them were, at times, grievous; as supposing, that they being strong and hardy, might demand fervice of me beyond what I could well bear; but the Lord alone was my keeper; and I believed, if I went into captivity, it would be for some good end; and thus, from time to time, my mind was centered in refignation, in which I always found quietness. And now, this day, tho' I had the fame dangerous wilderness between me and home, I was inwardly joyful that the Lord had strengthened me to come on this visit, and manifested a fatherly care over me in my poor lowly condition, when in mine own eyes I appeared inferior to many amongst the Indians. Bi Du

When the last mentioned meeting was ended, it being night Papunehang went to bed; and one of the interpreters sitting by me, I observed Papunehang spoke with an harmonious voice, I suppose, a minute or two: And asking the interpreter, was told, that "he was expressing his thankfulness to God for the savours he had received that day; and prayed that he would continue to savour him with that same, which he had experienced

experienced in that meeting." That the Papuaehang had before agreed to receive the Moravian, and join with them, he still apon the twentieth day, I was at two meet-

ings, and filent in them.

The twenty-first day. This morning in meeting my heart was enlarged in pure love amongst them, and in short plain sentences expressed several things that rested upon me, which one of the interpreters gave the people pretty readily; after which the meeting ended in supplication, and I had cause humbly to acknowledge the lovingkindness of the Lord toward us; and then I believed that a door remained open for the faithful disciples of Jesus Christ, to labour amongst these people introduction odw doul

I now feeling my mind at liberty to return, took my leave of them in general, at the conclusion of what I faid in meeting; and fo we prepared to go homeward: But fome of their most active men told us, that when we were ready to move, the people would choose to come and shake hands with us; which those who usually came to meeting did: And from a feeret draught in my mind, I went amongst some who did not use to go to meeting, and took my leave of them also: And the Moravian and his Indian interpreter, appeared respectful to us at parting. This town stands on the bank of Susquehannah, and confifts, I believe, of about forty houses, mostly compact together; some about

about thirty feet long, and eighteen wider fome bigger, some less; mostly built of split plank, one end set in the ground, and the other pinned to a plate, on which lay raflers, and covered with bark. I understand a great flood last winter overslowed the chief part of the ground where the town stands; and some were now about moving their

houses to higher ground.

We expected only two Indians to be our company; but when we were ready to go, we found many of them were going to Bethlehem with fkins and furrs, who chose to go in company with us: So they loaded two canoes, which they defired us to go in, telling us, that the waters were fo raifed with the rains, that the horses should be taken by fuch who were better acquainted with the fording places: So we, with feveral Indians, went in the canoes, and others went on horses, there being seven besides ours. And we meeting with the horsemen once on the way by appointment, and then near night, a little below a branch called Tankhannah. we lodged there; and fome of the young men going out a little before dusk with their guns, brought in a deer.

On the twenty-second day, thro' diligence, we reached Wioming before night, and understood the Indians were mostly gone from this place: Here we went up a small creek into the woods with our canoes, and, pitching our tent, carried out our baggage; and

before dark our horses came to us.

On the twenty-third day in the morning their horses were loaded, and we prepared our baggage and so set forward, being in all sourteen; and with diligent travelling were savoured to get near half way to Fort-Allen. The land on this road from Wioming to our frontier being mostly poor, and good grass scarce, they chose a piece of low ground to lodge on, as the best for grasing; and I having sweat much in travelling, and being weary slept sound; I perceived in the night that I had taken cold, of which I was favoured to get better soon.

On the twenty-fourth day we passed Fort-Allen, and lodged near it in the woods.

Having forded the westerly branch of Delaware three times, and thereby had a shorter way, and missed going over the top of the blue mountains, called the Second Ridge. In the second time fording, where the river cuts thro' the mountain, the waters being rapid and pretty deep, and my companion's mare being a tall tractable animal, he fundry times drove her back thro' the river, and they loaded her with the burdens of some small horses, which they thought not sufficient to come thro' with their loads.

The troubles westward, and the difficulty for Indians to pass thro' our frontier, I apprehend was one reason why so many came; as expecting that our being in company, would prevent the outside inhabitants from being furprised.

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aOrd might be pleased to allot for me, would

On the twenty-fifth day we reached Bethlehem, taking care on the way to keep foremost, and to acquaint people on and near the road who these Indians were: This we found very needful; for the frontier inhabitants were often alarmed at the report of English being killed by Indians westward.

Amongst our company were some who I did not remember to have seen at meeting, and some of these at first were very reserved; but we being several days together, and behaving friendly toward them, and making them suitable returns for the services they did us, they became more free and sociable.

On the twenty-fixth day and first of the week, having carefully endeavoured to fettle all affairs with the Indians relative to our journey; we took leave of them, and I thought they generally parted with us af-fectionately; so we getting to Richland, had a very comfortable meeting amongst our friends: Here I parted with my kind friend and companion Benjamin Parvin; and accompanied by my friend Samuel Foulk, we rode to John Cadwallader's, from whence I reached home the next day, where I found my family middling well; and they and my friends all along appeared glad to fee me return from a journey which they apprehended dangerous: But my mind, while I was out, had been so employed in striving for a perfect refignation, and I had so often been confirmed in a belief, that whatever the Lord might be pleased to allot for me, would work

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work for good: I was careful left I should admit any degree of felfishness in being glad overmuch, and laboured to improve by those trials in fuch a manner as my gracious Father and protector intends for me. Between the English inhabitants and Wehaloosing, we had only a narrow path, which in many places is much grown up with bushes, and interrupted by abundance of trees lying across it, these, together with the mountains, swamps and rough stones, make it a difficult road to travel; and the more fo, for that rattlefnakes abound there, of which we killed four: That people who have never been in fuch places, have but an imperfect idea of them: but I was not only taught patience, but also made thankful to God, who thus led me a-bout and instructed me, that I might have a quick and lively feeling of the afflictions of my fellow-creatures, whose situation in life. is difficulting mention only qualified with ---

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averaged, and labelmed to innrove by the His religious conversation with a company met to fee the tricks of a juggler His account of John Smith's advice, and of the proceedings of a commistee, at the yearly-meeting in 1764 -- Contemplations on the nature of true wisdom, occasioned by hearing of the cruelty of the Indians to their captives—His vifiting the families of friends at Mount-Holly, Mansfield and Burlingson in 1764, and the meetings on the fea coast from Cape May toward Squan in 1765, in company with John Sleeper; with some account of Joseph Nichols and his followers; and observations on the different state of the first fettlers in Penn, Tylvania who depended on their own labour, and those of the southern provinces who kept negroes -His visiting the northern parts of News Jersey the same year, and the western parts of Maryland and Pennsylvania in 1767, and afterwards other parts of Pennsylvania and the families of friends at Mount-Holly; and again fer veral parts of Maryland in 1768-Further considerations on keeping slaves; and his concern for having formerly, as an executor, been party to the fale of one; and what he did in confer quence of it—Thoughts on friends exercising offices in civil government.

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THE latter part of the summer, 1763, there came a man to Mount-Holly, who had before published, by a printed advertisement, that at a certain publick-house, he would shew many wonderful operations, which he therein enumerated.

This man, at the time appointed, did, by flight of hand, fundry things; which, to those gathered, appeared strange.

The next day, I hearing of it, and understanding that the shew was to be continued the next night, and the people to meet about fun-fet, felt an exercise on that account : So I went to the publick-house in the evening, and told the man of the house that I had an inclination to fpend a part of the evening there; with which he fignified that he was content. Then fitting down by the door, I fpake to the people as they came together, concerning this shew; and more coming and fitting down with us, the feats at the door were mostly filled; and I had conversation with them in the fear of the Lord, and laboured to convince them that thus affembling to fee those tricks or flights of hand, and bestowing their money to support men who in that capacity were of no use in the world, was contrary to the nature of the christian religion. ow odt'ni sons appeared on fome

There was one of the company who, for a time, endeavoured by arguments to shew the

At our yearly-meeting at Philadelphia, on the twenty-fifth day of the ninth month, 1764, John Smith of Marlborough, aged upwards of eighty years, a faithful minister, tho' not eloquent, stood up in our meeting of ministers and elders, and appearing to be under a great exercise of spirit, informed friends in fubstance as follows: to wit, "That he had been a member of our fociety upwards of fixty years, and well remembered that in those early times friends were a plain lowly-minded people; and that there was much tenderness and contrition in their meetings.-That at twenty years from that time, the fociety increasing in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings in general not fo lively and edifying—That at the end of forty years, many of them were grown very rich; that wearing of fine coftly garments, and using of filver (and other) watches, became customary with them, their fons and their daughters, and many of the fociety made a specious appearance in the world; which marks of outward wealth and greatness, appeared on some in our meetings of ministers and elders; and as these things became more prevalent, so the

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the powerful overshadowings of the Holy Ghost were less manifest in the Society-That there had been a continued increase of these ways of life even until now; and that the weakness which hath now overspread the fociety, and the barrenness manifest amongst us, is matter of much forrow." He then mentioned the uncertainty of his attending these meetings in future, expecting his diffolution was now near; and having tenderly expressed his concern for us, fignified that he had feen in the true light that the Lord would bring back his people from these things into which they were thus degenerated, but that his faithful fervants must first go thro' great and heavy exercises therein.

On the twenty-ninth day, the committee appointed by the yearly-meeting to visit the quarterly and monthly meetings, now gave an account in writing of their proceedings in that fervice; in which they fignified, that in the course of it, they had been apprehensive that some persons holding offices in government, inconsistent with our principles; and others who kept flaves, remaining active members in our meetings of discipline, had been one means of weakness more and more prevailing in the management thereof in some places. After this report was read, an exercise revived on my mind, which, at times, had attended me feveral years, and inward cries to the Lord were raised in me, that the fear of man might

might not prevent me from doing what he required of me; and standing up, I spake in substance as follows: "I have felt a tenderness in my mind toward persons, in two circumstances mentioned in that report; that is, toward fuch active members who keep flaves, and fuch who hold offices in civil government; and have defired, that friends in all their conduct may be kindly affectioned one toward another. Many friends, who keep flaves, are under fome exercise on that account; and, at times, think about trying them with freedom; but find many things in their way: And the way of living, and annual expences of fome of them are fuch, that it feems impracticable for them to fet their flaves free, without changing their own way of life. It has been my lot to be often abroad: And I have obferved in fome places, at quarterly and yearly-meetings, and at some houses where travelling friends and their horfes are often entertained, that the yearly expence of individuals therein is very confiderable: And friends in some places crouding much on persons in these circumstances for entertainment, hath often rested as a burden on my mind for fome years past; and I now express it in the fear of the Lord, greatly defiring that friends now present may duly consider it."

In the fall of this year, having hired a man to work, I perceived in conversation that he had been a foldier in the late war on this continent; and in the evening, giving a narrative of his captivity amongst the Indians he informed me that he saw two of his fellow captives tortured to death in a very cruel manner.

This relation affected me with sadness under which I went to bed; and the next morning, soon after I awoke, a fresh and living sense of divine love was spread over my mind; in which I had a renewed prospect of the nature of that wisdom from above, which leads to a right use of all gifts, both spiritual and temporal, and gives content therein: Under

a feeling thereof, I wrote as follows:

"Hath He, who gave me a being attended with many wants unknown to brute-creatures, given me a capacity superior to theirs? and shewn me that a moderate application to business is proper to my present condition; and that this, attended with his blessing, may supply all outward wants, while they remain within the bounds he hath fixed; and no imaginary wants proceeding from an evil spirit, have any place in me? Attend then, O my soul! to this pure wisdom, as thy sure conductor thro' the manifold dangers in this world!"

"Doth pride lead to vanity? Doth vanity form imaginary wants? Do these wants prompt men to exert their power in requiring that of others, which themselves would rather be excused from, were the same re-

quired of them?"

"Do those proceedings beget hard thoughts? Do hard thoughts, when ripe become malice? Does malice, when ripe, become revengeful; and in the end inflict terrible pains on their fellow-creatures, and spread desolations in the world?"

"Doth mankind, walking in uprightness, delight in each other's happiness? And do these creatures, capable of this attainment by giving way to an evil spirit, employ their wit and strength to afflict and destroy

one another?"

"Remember then, O my foul! the quietude of those in whom Christ governs, and in

all thy proceedings feel after it!"

"Doth he condescend to bless thee with his presence? To move and influence to action? To dwell in thee, and walk in thee? Remember then thy station, as a being sacred to God: Accept of the strength freely offered thee; and take heed that no weakness, in conforming to expensive, unwise, and hard-hearted customs, gendering to discord and strife, be given way to. Doth he claim my body as his temple? And graciously grant that I may be sacred to him. Oh! that I may prize this favour; and that my whole life may be conformable to this character!"

"Remember, O my foul! that the prince of peace is thy Lord: That he communicates his unmixed wisdom to his family; that they, living in perfect simplicity, may give no just cause of offence to any creature,

but may walk as he walked!"

Having felt an openness in my heart toward visiting families in our own meeting, and especially in the town of Mount-Holly, the place of my abode, I mentioned it in our monthly-meeting the fore-part of the winter 1764; which being agreed to, and feveral friends of our meeting being united in the exercise, we proceeded therein; and thro' divine favour were helped in the work, fo that it appeared to me as a fresh reviving of godly care amongst friends: And the latter part of the same winter, I joined my friend William Jones, in a vifit to friends' families in Mansfield; in which labour, I had cause to admire the goodness of the Lord toward us. ald adolg dures no set

Having felt my mind drawn toward a visit to friends along the sea-coast from Cape May to near Squan; and also to visit some people in those parts, amongst whom there is no settled worship; I joined, with my beloved friend Benjamin Jones, in a visit there, having friends unity therein: And setting off the twenty-sourth day of the tenth month, 1765, we had a prosperous and very satisfactory journey; feeling, at times, thro' the goodness of the heavenly Shepherd, the gospel to slow freely toward a poor people scattered in those places: And soon after our return, I joined my friends John Sleeper and Elizabeth Smith, in visiting friends families

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An exercise having, at times, for several years attended me, in regard to paying a religious visit to friends on the Eastern Shore of Maryland: Such was the nature of this exercise, that I believed the Lord moved me to travel on foot amongst them, that by so travelling I might have a more lively feeling of the condition of the oppressed slaves, set an example of lowliness before the eyes of their masters, and be more out of the way of temptation to unprofitable converse.

The time now drawing near in which I believed it my duty to lay my concern before our monthly-meeting, I perceived in conversation with my beloved friend John Sleeper, that he was under a concern to travel the same way, and also to travel on foot in the form of a servant amongst them, as he express it. This he told me before he knew

aught of my exercife. Joseph Ball ow por

We being thus drawn the same way, laid our exercise and the nature of it before friends; and obtaining certificates, we set off the sixth day of the fifth month, 1766; and were at meetings with friends at Wilmington, Duck-Creek, Little-Creek and Motherkill:

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therkill; my heart being fundry times tendered under the divine influence, and enlarged in love toward the people amongst whom we travelled.

From Motherkill, we croffed the country about thirty-five miles to friends at Tuckahoe in Maryland, and had a meeting there and at Marshy-Creek.

At these, our three last meetings, were a considerable number of people, followers of one Joseph Nichols, a preacher; who, I understand, is not in outward fellowship with any religious society of people, but professeth nearly the same principles as our society doth, and often travels up and down appointing meetings, to which many people come: I heard some friends speaking of some of their neighbours, who had been irreligious people, that were now his followers, and were become sober well-behaved men and women.

Some irregularities, I hear, have been amongst the people at several of his meetings; but from the whole of what I have perceived, I believe the man and some of his followers, are honestly disposed, but that skilful fathers are wanting among them: From hence we went to Choptank and Third Haven; and thence to Queen Ann's. The weather having some days past been hot and dry, and we to attend meetings pursuant to appointment, having travelled pretty steadily, and had hard labour in meetings, I grew N 2 weakly

weakly; at which I was for a time discouraged; but looking over our journey, and thinking how the Lord had supported our minds and bodies, so that we got forward much faster than I expected before we came out, I now saw that I had been in danger of too strongly desiring to get soon thro' the journey, and that this bodily weakness now attending me was a kindness to me; and then, in contrition of spirit, I became very thankful to my gracious Father, for this manifestation of his love; and in humble submission to his will, my trust was renewed in him.

On this part of our journey, I had many thoughts on the different circumstances of friends who inhabit Pennsylvania and Jerfey, from those who dwell in Maryland, Virginia, and Carolina. Pennsylvania and New-Jersey were settled by many friends, who were convinced of our principles in England in times of sufferings, and coming over, bought lands of the natives, and applied themselves to husbandry in a peaceable way; and many of their children were taught to labour for their living.

Few friends, I believe, came from England to fettle in any of these southern provinces; but by the faithful labours of travelling friends in early times, there were considerable convincements amongst the inhabitants of these parts. Here I remembered my reading of the warlike disposition of many

of the first settlers in those provinces, and of their numerous engagements with the natives, in which much blood was shed, even in the infancy of those colonies. These people, inhabiting those places, being grounded in customs contrary to the pure truth, when fome of them were affected with the powerful preaching of the Word of Life, and joined in fellowship with our fociety, they had a great work to go thro'. It is observable in the History of the Reformation from Popery, that it had a gradual progress from age to age: The uprightness of the first reformers, in attending to the light and understanding given them, opened the way for fincere-hearted people to proceed further afterward and thus each one truly fearing God, and labouring in those works of righteousness appointed for him in his day, findeth acceptance with him: Tho, thro' the darkness of the times, and the corruption of manners and cuftoms, fome upright men may have had little more for their day's work than to attend to the righteous principle in their minds, as it related to their own conduct in life, without pointing out to others the whole extent of that, which the fame principle would lead fucceeding ages into. Thus for instance; amongst an imperious warlike people, supported by oppressed flaves, fome of these masters, I suppose, are awakened to feel and fee their error; and, thro' fincere repentance, cease from oppressaildmud

fion, and become like fathers to their fervants; shewing, by their example, a pattern of humility in living, and moderation in governing, for the instruction and admonition of their oppressing neighbours; those without carrying the reformation further, I believe have found acceptance with the Lord. Such was the beginning; and those who fucceeded them, and have faithfully attended to the nature and spirit of the reformation, have feen the necessity of proceeding forward; and not only to inftruct others, by their example, in governing well, but also to use means to prevent their fucceffors from having so much power to opprefs others, soong of slaged bemeath-resmit

Here I was renewedly confirmed in my mind, that the Lord (whose tender mercies are over all his works, and whose ear is open to the cries and groans of the oppressed) is graciously moving on the hearts of people, to draw them off from the desire of wealth, and bring them into such an humble, lowly way of living, that they may see their way clearly, to repair to the standard of true righteousness; and not only break the yoke of oppression, but know him to be their strength and support in a time of outward

affliction. Henore Leanen aronal world

We passing on crossed Chester-River; and had a meeting there, and at Cecil and Sassaffastras. Thro' my bodily weakness, joined with a heavy exercise of mind, it was to me an humbling

humbling dispensation, and I had a very lively feeling of the state of the oppressed; yet I often thought, that what I suffered was little, compared with the sufferings of the blessed Jesus, and many of his faithful followers; and may say with thankfulness, I was made content.

From Saffafras we went pretty directly home, where we found our families well; and for feveral weeks after our return, I had often to look over our journey: And the to me it appeared as a fmall fervice, and that fome faithful meffengers will yet have more bitter cups to drink in those southern provinces for Christ's sake than we had; yet I found peace in that I had been helped to walk in sincerity, according to the understanding and strength given me.

On the thirteenth day of the eleventh month, 1766, with the unity of friends at our monthly-meeting, in company with my beloved friend Benjamin Jones, I fet out on a vifit to friends in the upper part of this province, having had drawings of love in my heart that way a confiderable time; We travelled as far as Hardwick; and I had inward peace in my labours of love amongst them.

Thro' the humbling dispensations of Divine Providence, my mind hath been brought into a further feeling of the difficulties of friends and their servants south-westward; and being often engaged in spirit on their account account, I believed it my duty to walk into fome parts of the western shore of Maryland, on a religious visit: And having obtained a certificate from friends of our monthly-meeting, I took my leave of my family under the heart-tendering operation of truth; and on the twentieth day of the fourth month, 1767, I rode to the ferry opposite to Philadelphia, and from thence walked to William Horne's at Derby that evening; and next day pursued my journey alone, and reached Concord week-day meeting.

Discouragements and a weight of distress had, at times, attended me in this lonesome walk; thro' which afflictions, I was mercifully preserved: And now sitting down with friends, my mind was turned toward the Lord, to wait for his holy leadings: who, in infinite love, was pleased to soften my heart into humble contrition, and did renewedly strengthen me to go forward; that to me it was a time of heavenly refreshment

in a filent meeting. out at abitoid or inivis

The next day I came to New-Garden week-day meeting, in which I fat with bow-edness of spirit; and being baptized into a feeling of the state of some present, the Lord gave us a heart-tendering season; to

his name be the praise.

I passed on, and was at Nottingham monthly-meeting; and at a meeting at Little Britain on first-day: And in the afternoon several friends came to the house where I lodged, lodged, and we had a little afternoon-meeting; and thro' the humbling power of truth, I had to admire the loving-kindness of the Lord manifested to us.

On the twenty fixth day, I croffed Sufquehannah; and coming amongst people in outward ease and greatness, chiefly on the labour of flaves, my heart was much affected; and in awful retiredness, my mind was gathered inward to the Lord, being humbly engaged that in true resignation I might receive instruction from him, respecting my duty amongst this people.

The travelling on foot was wearisome to

my body; yet thus travelling, was agree-

able to the state of my mind.

I went gently on, being weakly; and was covered with forrow and heaviness, on account of the spreading prevailing spirit of this world, introducing customs grievous and oppressive on one hand, and cherishing pride and wantonness on the other. In this lonely walk, and flate of abasement and humiliation, the state of the church in these parts was opened before me; and I may truly fay with the prophet, "I was bowed down at "the hearing of it; I was difmayed at the " feeing of it." Under this exercise, tended the quarterly-meeting at Gunpowder; and, in bowedness of spirit, I had to open, with much plainness, what I felt respecting friends living in fulness, on the labours of the poor oppressed negroes; feveral

that promife of the Most High was now revived: "I will gather all nations and "tongues; and they shall come and see my "glory."—Here the sufferings of Christ, and his tasting death for every man, and the travels, sufferings, and martyrdoms of the apostles, and primitive christians, in labouring for the conversion of the gentiles, was livingly revived in me; and according to the measure of strength afforded, I laboured in some tenderness of spirit, being deeply affected amongst them: And thus the difference between the present treatment which these gentiles the negroes receive at our hands, and the labours of the primitive christians for the conversion of the gentiles, was pressed home, and the power of truth came over us; under a feeling of which, my mind was united to a tender-hearted people in those parts; and the meeting concluded in a sense of God's goodness toward his humble dependent children.

The next day was a general meeting for worship, much crouded; in which I was deeply engaged in inward cries to the Lord for help, that I might stand wholly resigned, and move only as he might be pleased to lead me: And I was mercifully helped to labour honestly and servently amongst them, in which I found inward peace; and the sin-

cere were comforted dinisty down thiw dago

From hence I turned toward Pipe-Creek, and passed on to the Red-Lands; and had several

of JOHN WOOLMAN.

have

feveral meetings amongst friends in those parts. My heart was often tenderly affected, under a fense of the Lord's goodness, in fanctifying my troubles and exercises turning them to my comfort, and, I believe, to the benefit of many others; for, I may fay with thankfulness, that in this visit, it appeared like a fresh tendering visitation in of divine dove, made our vilta resisting from

Vears,

I passed on to the western quarterly-meeting in Pennsylvania; during the feveral days of this meeting, I was mercifully preferred in an inward feeling after the mind of truth, and my publick labours tended to my humiliation, with which I was content: And after the quarterly-meeting of worthip ended, I felt drawings to gos to the women's meeting of business; which was very full: And here the humility of Jefus Christ, as a pattern for us to walk by was livingly opened before me; and in treating on it, my heart was enlarged; and it was a baptizing time. From hence I went on and was at meetings at Comcord, Middletown, Providence, and Haddonfield, and for home; where I found my family well A Tenfe of the Lord's merciful prefervation in this my journey, excites reverent thankfulnels to himpi boundal

On the fecond day of the ninth month, 1767, with the unity of friends Infet off on a visit to friends in the upper part of Berksmand Philadelphia counties was at eleven meetings in about two weeks and have renewed cause to bow in reverence before the Lord, who, by the powerful extendings of his humbling goodness, opened my
way amongst friends, and made the meetings (I trust) profitable to us. And the winter following, I joined friends on a visit to
friends families, in some part of our meeting; in which exercise, the pure influence
of divine love, made our visits reviving.

On the fifth day of the fifth month, 1768, I left home, under the humbling hand of the Lord, having obtained a certificate in order to vifit some meetings in Maryland; and to proceed without a horfe looked cleareft to me. I was at the quarterly-meetings at Philadelphia and Concord; and then went on to Chefter river; and croffing the Bay with friends, was at the yearly-meeting at West-River; thence back to Chester-River; and taking a few meetings in my way, proceeded home. It was a journey of much inward waiting; and as my eye was to the Lord, way was, feveral times, opened to my humbling admiration, when things had appeared very difficult, bus bleftuobball bus

In my return, I felt a relief of mind, very comfortable to me; having, thro divine help, laboured in much plainness, both with friends felected, and in the more publick meetings: So that (I trust) the pure witness, in many minds, was reached.

The eleventh day of the fixth month, 11769. Sundry cases have happened of late years,

years, within the limits of our monthly-meeting, respecting that of exercising pure righteousness toward the negroes; in which I have lived under a labour of heart, that equity might be steadily kept to. On this account, I have had some close exercises amongst friends; in which, I may thankfully say, I find peace: And as my meditations have been on universal love, my own conduct in time past, became of late very grievous to me.

As persons setting negroes free in our province, are bound by law to maintain them, in case they have need of relief; some who scrupled keeping slaves for term of life, in the time of my youth, were wont to detain their young negroes in their service till thirty years of age, without wages, on that account: And with this custom I so far agreed, that I, being joined to another friend, in executing the will of a deceased friend, once fold a negro lad 'till he might attain the age

of thirty years, and applied the money to

the use of the estate.

With abasement of heart, I may now say, that sometimes, as I have set in a meeting, with my heart exercised toward that awful Being, who respecteth not persons nor colours, and have looked upon this lad, I have selt that all was not clear in my mind respecting him: And as I have attended to this exercise, and frequently sought the Lord, it hath appeared to me, that I should make some

fome restitution, but in what way I saw not 'till lately; when being under some concern, that I may be refigned to go on a visit to fome part of the West-Indies; and under close engagement of spirit, seeking to the Lord for counsel herein: That of my joining in the fale aforefaid, came heavily upon me a and my mind, for a time, was covered with darkness and forrow; and under this fore affliction, my heart was foftened to receive instruction: And here I first faw, that as I had been one of the two executors, who had fold this lad nine years longer than is common for our own children to serve, fo I should now offer a part of my substance to redeem the last half of that nine years; but as the time was not yet come, I executed a bond, binding me, and my executors, to pay to the man he was fold to, what to candid men might appear equitable, for the last four years and a half of his time, in case the said youth should be living, and in a condition likely to provide comfortably for himfelf.

The ninth day of the tenth month, 1769. My heart hath often been deeply afflicted under a feeling I have had, that the standard of pure righteousness, is not listed up to the people by us, as a society, in that clearness which it might have been, had we been so faithful to the teachings of Christ, as we ought to have been: And as my mind hath been inward to the Lord, the purity of Christ's

Christ's government hath been opened in my understanding; and under this exercise, that of friends being active in civil fociety, in putting laws in force which are not agreeable to the purity of righteousness, hath, for feveral years, been an increasing burden upon me; having felt, in the opening of universal love, that where a people convinced of the truth of the inward teachings of Christ, are active in putting laws in execution, which are not confistent with pure wisdom, it hath a necessary tendency to bring dimness over their minds: And as my heart hath been thus exercifed, and a tender fympathy in me toward my fellow members, I have, within a few months past, in several meetings for discipline, expressed my concern on this fubject.

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usderstanding; and under the exercise, that of friends beinX as AvA iH O it fociety, intouting laws in force which or cost agreeable.

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Christ's government hath been opened in my

Under some bodily indisposition, his body, by abflinence, much weakened; and his mind, at that
time, exercised for the good of the people in the
West-Indies----His afterwards communicating to
friends his being resigned to visit some of these
islands—The state of his mind, and the close considerations he was led into, while under this exercise---His preparations to embark, and his considerations on the trade to these islands; and his
being, when the vessel was ready to sail, released
from the concern he had been under---His religious
engagements after his return home---His sickness,
in which he was brought to a very low state; and
the prospects he then had.

THE twelfth day of the third month, having, for some years past, dieted myself on account of a lump gathering on my nose; under this diet, I grew weak in body, and not of ability to travel by land as heretofore: I was at times, favoured to look with awfulness toward the Lord, before whom are all my ways, who alone hath the power of life and death; and to feel thankfulness raised in me, for this his fatherly chastisement, believing, if I was truly humbled under

der it, all would work for good. While I was under this bodily weakness, my mind being, at times, exercifed for my fellowcreatures in the West-Indies, I grew jealous over myfelf, left the difagreeableness of the prospect should hinder me from obediently attending thereto: For tho' I knew not that the Lord required me to go there; yet I believed, that refignation was now called for in that respect: And feeling a danger of not being wholly devoted to him, I was frequently engaged to watch unto prayer, that I might be preferved; and upwards of a year having passed, I walked one day in a solitary wood, my mind being covered with awfulness, cries were raised in me to my merciful Father, that he would graciously keep me in faithfulness; and it then settled on my mind as a duty, to open my condition to friends at our monthly-meeting; which I did foon

"An exercise hath attended me for some time past, and of late been more weighty upon me; under which, I believe it is required of me to be resigned to go on a visit to some part of the West-Indies:" And in the quarterly and general spring meeting, I sound no clearness to express any thing surther, than that I believed resignation herein was required of me; and having obtained certificates from all said meetings, I selt like a sojourner at my outward habitation, kept free from worldly encumbrances, and was

often bowed in spirit before the Lord, with inward breathings to him, that I might be rightly directed. And I may here note, that what I have before related of my boing, when young, joined as an executor with another friend, in executing the will of the deceased, our having sold a negro lad 'till he might attain the age of thirty years, was now the occasion of great forrow to me: And after having fettled matters relating to this youth, I provided a fea-store and bed, and things for the voyage; and hearing of a veffel likely to fail from Philadelphia for Barbadoes, I fpake with one of the owners at Burlington, and foon after went to Philadelphia on purpose to speak with him again: At which time he told me, there was a friend in town who was part owner of the faid veffel; but I felt no inclination to speak with him, but returned home: And a while after, I took leave of my family; and going to Philadelphia, had some weighty conversation with the first-mentioned owner, and shewed him a writing, as follows:

"On the twenty-fifth day of the eleventh month, 1760, as an exercise, with respect to a visit to Barbadoes, hath been weighty on my mind, I may express some of the trials which have attended me; under these trials I have, at times, rejoiced, in that I

have felt my own felf-will subjected."

fugar, and molasses, the fruits of the labour

of flaves; but then, had not much concern about them, fave only that the rum might be used in moderation; nor was this concern so weightily attended to, as I now believe it ought to have been: But of late years being further informed, respecting the oppressions too generally exercised in these islands, and thinking often on the degrees that are in connections of interest and fellowship with the works of darkness, Ephe. v. 11. And feeling an increasing concern to be wholly given up to the leadings of the Holy Spirit, it hath appeared, that the small gain I got by this branch of trade, should be applied in promoting righteousness on the earth; and were the first motion toward a visit to Barbadoes: I believed the outward substance I poffess should be applied in paying my pasfage, if I go, and providing things in a lowly way for my fublistance; but when the time drew near, in which, I believed it required of me to be in readiness, a difficulty arofe, which hath been a continued tryal for fome months past; under which, I have, with abasement of mind, from day to day, fought the Lord for instruction; and often had a feeling of the condition of one formerly, who bewailed himself, for that the Lord hid his face from him. During thefe exercises, my heart hath been often contrite; and I have had a tender feeling of the temptations of my fellow-creatures, labouring under thefe expensive customs distinguishable 0 2 from

That which hath so closely engaged my mind, in seeking to the Lord for instruction is, whether, after so full information of the oppression the slaves in the West-Indies lie under, who raise the West-India produce, as I had in reading a caution and warning to Great-Britain and her colonies, (wrote by Anthony Benezet) it is right for me to take a passage in a vessel, employed in the West-India trade?"

To trade freely with oppreffors, and without labouring to diffuade from fuch unkind treatment, feek for gain by fuch traffick tends. I believe, to make them more easy, respecting their conduct, than they would be if the cause of universal righteousness was humbly and firmly attended to, by those in general with whom they have commerce and that complaint of the Lord by his prophet, " They have ftrengthened the hands "of the wicked," hath very often revived in my mind; and I may here add fome circumstances preceding any prospect of a vifit there: The cafe of David hath often been before me of late years: He longed for fome water in a well beyond an army of Philiftines, at war with Ifrael; and fome of his men, to please him, ventured their lives in paffing thro' this army, and brought that " It water.

" It doth not appear that the Ifraelites were then scarce of water, but rather, that David gave way to delicacy of tafte; but having thought on the danger these men were exposed to, he considered this water as their blood, and his heart fmote him that he could not drink it, but poured it out to the Lord. And the oppression of the slaves, which I have feen in feveral journies fouthward, on this continent, and the report of their treatment in the West-Indies hath deeply affected me; and a care to live in the spirit of peace, and minister just cause of offence to none of my fellow-creatures, hath, from time to time, livingly revived on my mind; and under this exercise, I, for some years past, declined to gratify my palate with those fugars." some some left with those fugars."

"I do not cenfure my brethren in these things; but believe the Father of mercies, to whom all mankind by creation are equally related, hath heard the groans of these oppressed people; and is preparing soon to have a tender seeling of their condition: And the trading in, or frequent use of, any produce known to be raised by the labours of those who are under such lamentable oppression, hath appeared to be a subject which may yet more require the serious consideration of the humble followers of Christ, the

prince of peace." at the ment toutiful of another

"After long and mournful exercise, I am now free to mention how things have open-

ed in my mind, with defires that if it may please the Lord, to further open his will to any of his children in this matter, they may faithfully follow him in such further manifestation."

"The number of those who decline the use of the West-India produce, on account of the hard usage of the slaves who raise it, appears small, even amongst people truly pious; and the labours in christian love, on that subject, of those who do, not very extensive."

"Were the trade from this continent to the West-Indies to be quite stopped at once, I believe many there would fusser for want of

bread."

"Did we on this continent, and the inhabitants of the West-Indies generally dwell in pure righteousness, I believe a small trade between us might be right: That under these considerations, when the thoughts of wholly declining the use of trading vessels, and of trying to hire a vessel to go under ballast have arose in my mind, I have believed that the labours in gospel love, yet bestowed in the cause of universal righteousness, are not arrived to that height."

"If the trade to the West-Indies were no more than was consistent with pure wisdom, I believe the passage-money would, for good reasons be higher than it is now; and here, under deep exercise of mind, I have believed, that I should not take the advantage of this great trade, and small passage-money; but

as a testimony in favour of less trading, should pay more than is common for others

to pay, if I go at this time."

The first-mentioned owner having read the paper, expressed a willingness to go with me to the other owner; and we going, the said other owner read over the paper, and we had some solid conversation; under which, I selt my soul bowed in reverence before the Most High: And at length, one of them asked me, if I would go and see the vessel? But I had not clearness in my mind to go; but went to my lodgings, and restired in private.

I was now under great exercise of mind; and my tears were poured out before the Lord, with inward eries, that he would gra-

ciously help me under these trials.

In this case, I believe my mind was restigned, but did not seel clearness to proceed; and my own weakness, and the necessity of divine instruction, was impressed upon me.

I was, for a time, as one who knew not what to do, and was toffed as in a tempest; under which affliction, the doctrine of Christ. "Take no thought for the morrow," arose livingly before me. I remembered it was some days before they expected the vessel to sail, and was savoured to get into a good degree of stillness; and having been near two days in town, I believe my obedience to my heavenly Father consisted in returning home-

homeward; and then I went over amongst friends on the Jersey shore, and tarried 'till the morning on which they had appointed to sail: And as I lay in bed the latter part of that night, my mind was comforted; and I selt what I esteemed a fresh confirmation, that it was the Lord's will, that I should pass thro' some further exercises near home.

So I went home, and still felt like a sojourner with my family: And in the fresh
spring of pure love, had some labours in a
private way amongst friends, on a subject
relating to truth's testimony; under which,
I had frequently been exercised in heart for
some years. I remember, as I walked on the
road under this exercise, that passage in Ezekiel came fresh before me: "Whithersoever
"their faces were turned, thither they went."
and I was graciously helped to discharge my
duty, in the fear and dread of the Almighty.

After a few weeks, it pleased the Lord to visit me with a pleurisy; and after I had lain a few days, and felt the disorder very grievous, I was thoughtful how it might

end.

I had of late, thro' various exercises, been much weaned from the pleasant things of this life; and I now thought, if it was the Lord's will to put an end to my labours, and graciously receive me into the arms of his mercy, death would be acceptable to me;

but if it was his will to farther refine me under affliction, and make me in any degree, useful in his church, I defired not to die. I may, with thankfulness, say, that in this case I felt resignedness wrought in me, and had no inclination to fend for a doctor; believing, if it was the Lord's will, thro' outward means, to raife me up, some fympathizing friends would be fent to minifter to me; which were accordingly: But tho' I was carefully attended, yet the diforder was, at times, so heavy, that I had no thoughts of recovery: One night in particular, my bodily diffress was great; my feet grew cold, and cold increased up my legs toward my body; and at that time, I had no inclination to ask my nurse to apply any thing warm to my feet, expecting my end was near: And after I had lain near ten hours in this condition, I closed my eyes, thinking whether I might now be delivered out of the body; but in these awful moments, my mind was livingly opened to behold the church; and strong engagements were begotten in me, for the everlasting well-being of my fellow-creatures: And I felt, in the fpring of pure love, that I might remain fome time longer in the body, in filling up, according to my measure, that which remains of the afflictions of Christ, and in labouring for the good of the church; after which, I requested my nurse to apply warmth to my feet; and I revived: And the next night,

night, feeling a weighty exercise of spirit, and having a solid friend sitting up with me, I requested him to write what I said, which

he did, as follows:

"Fourth day of the first month, 1770, about five in the morning.—I have seen in the Light of the Lord, that the day is approaching, when the man that is the most wife in human policy, shall be the greatest fool; and the arm that is mighty to support injustice, shall be broken to pieces: The enemies of righteousness shall make a terrible rattle, and shall mightily torment one another; for He that is omnipotent is rising up to judgment, and will plead the cause of the oppressed; and he commanded me to open the vision."

Near a week after this, feeling my mind livingly opened, I fent for a neighbour, who,

at my request, wrote as follows:

"The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense: And a trumpet was given me, that I might sound forth this language; that the children might hear it, and be invited together to this precious habitation, where the prayers of the saints, as precious incense, arise up before the throne of God and the Lamb—I saw this habitation to be safe; to be inwardly quiet, when there were great stirrings and commotions in the world."

" Prayer,

"Prayer, at this day, in pure refignation, is a precious place: The trumpet is sounded, the call goes forth to the church, that she gather to the place of pure inward prayer; and her habitation is safe.

meeting of puniflers and culters, I thenever it my duty to acquaint them of the religious

a certificate, duted the twenty-fourth day at the third menk, .T.A.H 3 ded to friend

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His preparing to visit friends in England—His embarking at Chester, in company with Samuel Emlen, in a ship bound to London—His deep exercise, in observing the dissipulties and hard-ships the common sailars are exposed to—Considerations on the dangers to which youth are exposed, in being trained to a sea-faring life; and its inconsistency with a pious education—His thoughts in a storm at sea: With many instructive contemplations on the voyage—And his arrival at London.

HAVING been some time under a religious concern to prepare for croffing the seas, in order to visit friends in the northern parts of England, and more particularly in Yorkshire: After weighty consideration, I thought it expedient to inform friends, at our monthly-

monthly-meeting at Burlington, of it; who having unity with me therein, gave me a certificate; and I afterwards communicated the fame to our quarterly-meeting, and they likewife certified their concurrence therewith. Some time after which, at the general fpringmeeting of ministers and elders, I thought it my duty to acquaint them of the religious exercise which attended my mind; with which, they likewise signified their unity by a certificate, dated the twenty-fourth day of the third month, 1772, directed to friends in Great-Britain.

In the fourth month following, I thought the time was come for me to make some enquiry for a fuitable conveyance; being apprehensive, that as my concern was principally toward the northern parts of England, it would be most proper to go in a vessel bound to Liverpool or Whitehaven: while I was at Philadelphia, deliberating on this occasion, I was informed, that my beloved friend Samuel Emlen, jun. intended to go to London; and had taken a paffage for himself in the cabbin of the ship, called Mary and Elizabeth, of which James Sparks was master, and John Head, of the city of Philadelphia, one of the owners; and I feeling a draft in my mind toward the Recrage of the same ship, went first and opened to Samuel the feeling I had concerning it.

My beloved friend wept when I spake to him, and appeared glad that I had thoughts

. vidinom

lought it expedient to moin friends, at our

of going in the vessel with him, tho' my prospect was toward the steerage; and he offering to go with me, we went on board, first into the cabbin, a commodious room, and then into the steerage; where we sat down on a chest, the sailors being busy about us: Then the owner of the ship came, and sat down with us.

Here my mind was turned toward Christ, the heavenly counsellor; and I feeling, at this time, my own will subjected, my heart

was contrite before him, and he and bird

A motion was made by the owner, to go and set in the cabbin, as a place more retired; but I selt easy to leave the ship, and made no agreement as to a passage in her; but told the owner, if I took a passage in the ship, I believed it would be in the steerage; but did not say much as to my exercise in that case.

After I went to my lodgings, and the case was a little known in town, a friend laid before me the great inconvenience attending a passage in the steerage; which, for a time

appeared very discouraging to me. alevant

I foon after went to bed, and my mind was under a deep exercise before the Lord; whose helping hand was manifested to me as I slept that night, and his love strengthened my heart: And in the morning, I went with two friends on board the vessel again; and after a short time spent therein, I went with Samuel Emlen to the house of the owner;

owner; to whom, in the hearing of Samuel only, I opened my exercise, in substance as follows, in relation to a fcruple I felt with

regard to a passage in the cabbin.

I told the owner, that on the outlide of that part of the thip where the cabbin was. I observed fundry sorts of carved work and imagery; and that in the cabbin I observed fome superfluity of workmanship of several forts; and that according to the ways of men's reckoning, the fum of money to be paid for a passage in that apartment, hath fome relation to the expence in furnishing it to please the minds of such who gave way to a conformity to this world; and that in this cafe, as in other cafes, the monies received from the passengers, are calculated to answer every expence relating to their passage, and amongst the rest of these superfluities: And that in this case, I felt a scruple with regard to paying my money to defray fuch exwas a little known in town, a frend lesoned

As my mind was now opened. I told the owner, that I had, at feveral times in my travels, feen great oppressions on this continent; at which my heart had been much affected, and brought into a feeling of the state of the fufferers. And having many times been engaged, in the fear and love of God, to labour with those under whom the oppressed have been borne down and afflicted; I have often perceived, that a view to get riches, and provide estates for children,

of JOHN WOOLMAN. 207
to live comfortable to customs, which stand
in that spirit wherein men have regard to
the honours of this world—that in the pur-

fuit of these things, I had seen many entangled in the spirit of oppression; and the exercise of my soul had been such, that I could not find peace, in joining in any thing which I saw was against that wisdom which is

pure.

After this, I agreed for a passage in the steerage; and hearing in town that Joseph White had a desire to see me, I selt the reviving of a desire to see him, and went then to his house, and next day home; where I tarried two nights: And then early in the morning, I parted with my family, under a sense of the humbling hand of God upon me; and going to Philadelphia, had opportunity with several of my beloved friends; who appeared to be concerned for me, on account of the unpleasant situation of that part of the vessel, where I was likely to lodge.

In these opportunities, my mind, thro' the mercies of the Lord, was kept low, in an inward waiting for his help; and friends having expressed their desire, that I might have a place more convenient than the steerage, did not urge, but appeared disposed to

leave me to the Lord.

Having stayed two nights in Philadelphia, I went the next day to Derby monthly-meeting; where thro' the strength of divine love.

love, my heart was enlarged toward the youth then present; under which I was helped to labour in some tenderness of spirit. Then lodging at William Horne's, I. with one friend, went to Chefter; where meeting with Samuel Emlen, we went on board the first day of the fifth month, 1772; And as I fat down alone, on a feat on the deck, I felt a fatisfactory evidence, that my proceedings were not in my own will, but under the power of the cross of Christ.

Seventh day of the fifth month: Have had rough weather, mostly fince I came on board; and the passengers, James Reynolds, John Till-Adams, Sarah Logan and her hired maid, and John Bispham, all sea-sick, more or less, at times; from which sickness, thro the tender mercies of my heavenly Father, I have been preserved: My afflictions

now being of another kind. of forman

There appeared an openness in the minds of the master of the ship and in the cabbin passengers toward me; we were often together on the deck, and fometimes in the cab-

My mind, thro' the merciful help of the Lord, hath been preserved in a good degree watchful, and inward; and I have, this day, great cause to be thankful, in that I remain to feel quietness of mind. 10 1011 of

As my lodging in the steerage, now near a week, hath afforded me fundry opportunities of feeing, hearing, and feeling, with

respect

respect to the life and spirit of many poor failors: An inward exercise of soul hath attended me, in regard to placing out children and youth where they may be likely to be exampled and instructed in the pure fear of the Lord; and I being much amongst the feamen, have from a motion of love, fundry times taken opportunities, with one of them at a time alone; and in a free conversation, laboured to turn their minds toward the fear of the Lord: And this day we had a meeting in the cabbin, where my heart was contrite under a feeling of divine love.

Now concerning lads being trained up as feamen: I believe a communication from one part of the world to some other parts of it, by fea, is, at times, confistent with the will of our heavenly Father, and to educate some youth in the practice of failing, I believe may be right: But how lamentable is the present corruption of the world! How impure are the channels thro' which trade hath a conveyance! How great is that danger, to which poor lads are now exposed, when placed on shipboard to learn the art of fail-

ing his oich ad

Five lads, training up for the feas, were now on board this ship; two of them brought up amongst our fociety; one of which hath a right amongst friends, by name James Nailor, to whose father James Nailor, mentioned in Sewel's history, appears to have been uncle. nobbid ou holles bas boashed ou

LEITT

I often feel a tenderness of heart toward these poor lads; and, at times, look at them as the they were my children according to the flesh.

O that all may take heed and beware of covetousness! O that all may learn of Christ, who was meek and low of heart! Then in faithfully following him, he will teach us to be content with food and raiment, without respect to the customs or honours of this world.

Men thus redeemed, will feel a tender concern for their fellow-creatures, and a defire that those in the lowest stations may be affisted and encouraged; and where owners of ships attain to the perfect law of liberty, and are doers of the word, these will be blessed in their deeds.

A fhip at sea commonly fails all night, and the seamen take their watches four hours at a time.

Rifing to work in the night, is not commonly pleasant in any case; but in dark rainy nights it is very disagreeable, even the each man were furnished with all conveniencies: But if men must go out at midnight to help to manage the ship in the rain, and having small room to sleep and lay their garments in, are often beset to furnish themselves for the watch; their garments or some thing relating to their business being wanting, and not easily found; when from the urgency occasioned by high winds, they are hastened and called up suddenly: Here is a trial trial of patience on the poor failors, and the

poor lads their companions.

If after they have been on deck several hours in the night, and come down into the steerage soking wet, and are so close stowed that proper convenience for change of garment is not easily come at, but for want of proper room their wet garments thrown in heaps, and sometimes, thro' much crowding, are trodden under soot, in going to their lodgings and getting out of them, and great difficulties, at times, each one to find his own: Here are trials on the poor sailors.

Now as I have been with them in my lodge, my heart hath often yearned for them; and tender desires been raised in me, that all owners and masters of vessels may dwell in the love of God, and therein act uprightly; and by seeking less for gain, and looking carefully to their ways, may earnestly labour to remove all cause of provocation from the poor seamen, either to fret or use excess of strong drink; for, indeed, the poor creatures, at times, in the wet and cold, seem to apply to strong drink to supply the want of other convenience.

Great reformation in the world is wanting, and the necessity of it, amongst these who do business on great waters, bath, at this time, been abundantly opened before

me.

The eighth day of the fifth month.—This morning the clouds gathered, the wind blew P 2 ftrong

ftrong from fouth-eastward, and before noon increased to that degree that sailing appeared dangerous: The seamen then bound up some of their sails, and took down some; and the storm increasing, they put the dead lights, so called, into the cabbin-windows, and

lighted a lamp as at night.

The wind now blew vehemently, and the fea wrought to that degree, that an awful feriousness prevailed in the cabbin, in which I spent, I believe, about seventeen hours; for I believed the poor wet toiling seamen, had need of all the room in the crouded steerage, and the cabbin passengers had given me frequent invitations.

They ceased now from failing; and put the vessel in the posture, called lying-to.

My mind in this tempest, thro' the gracious affistance of the Lord, was preserved in a good degree of resignation; and I selt, at times, a few words in his love to my ship-mates, in regard to the all-sufficiency of Him who formed the great deep, and whose care is so extensive, that a sparrow salls not without his notice: And thus in a tender frame of mind, spake to them of the necessity of our yielding, in true obedience, to the instructions of our heavenly Father, who sometimes, thro' adversities, intendeth our refinement,

About eleven at night, I went out on the deck, when the fea wrought exceedingly, and the high foaming waves, all round about, had

had in some fort the appearance of fire; but did not give much, if any light.

The failor, then at the helm, faid, he lately faw a corpofant at the head of the mast.

About this time I observed the master of the ship ordered the carpenter to keep on the deck; and tho' he said little, I apprehended his care was, that the carpenter with his axe might be in readiness, in case of any extremity.

Soon after this, the vehemency of the wind abated; and before morning, they

again put the ship under sail.

The tenth day of the month, and first of the week, it being fine weather, we had a meeting in the cabbin, at which most of the seamen were present: This meeting to me

was a strengthening time.

The thirteenth day of the month. As I continue to lodge in the steerage, I feel an openness this morning, to express something further of the state of my mind, in respect to poor lads bound apprentice to learn the art of sailing. As I believe sailing is of some use in the world, a labour of soul attends me, that the pure counsel of truth may be humbly waited for in this case, by all concerned in the business of the seas.

A pious father, whose mind is exercised for the everlasting welfare of his child, may not, with a peaceable mind, place him out to an employment amongst a people, whose

common

common course of life is manifestly corrupt and prophane; so great is the present desect amongst sea-faring men, in regard to piety and virtue: And thro' an abundant traffick, and many ships of war, so many people are employed on the sea, that this subject of placing lads to the employment appears

very weighty.

Prophane examples are very corrupting, and very forcible. And as my mind, day after day, and night after night, hath been affected with a sympathizing tenderness toward poor children, put to the employment of failors, I have fometimes had weighty conversation with the sailors in the steerage, who were mostly respectful to me, and more and more fo the longer I was with them; They mostly appeared to take kindly what I faid to them; but their minds have appeared to be so deeply impressed with that almost univerfal depravity amongst failors, that the poor creatures in their answers to me on this subject, have revived in my remembrance, that of the degenerate Jews a little before the captivity, as repeated by Jeremiah the prophet, "There is no hope."

Now under this exercise, a sense of the desire of outward gain prevailing amongst us, hath selt grievous; and a strong call to the professed sollowers of Christ, hath been raised in me; that all may take heed, lest, thro' loving this present world, they be found in a continued neglect of duty, with

respect

Silence, as to every motion proceeding from the love of money, and an humble waiting upon God, to know his will concerning us, hath now appeared necessary: He alone is able to strengthen us to dig deep, to remove all which lies between us and the safe foundation, and so direct us in our outward employments, that pure universal love may shine forth in our proceedings.

Defires arising from the spirit of truth, are pure defires; and when a mind, divinely opened toward a young generation, is made sensible of corrupting examples, powerfully working, and extensively spreading amongst them, how moving is the prospect!

A great trade to the coast of Africa for slaves; of which I now heard frequent conversation among the failors!

A great trade in that which is raifed and

prepared thre' grievous oppression!

A great trade in superfluity of workmanship, formed to please the pride and vanity of people's minds!

Great and extensive is that depravity, which prevails amongst the poor failors!

When I remember that faying of the Most High, thro' his prophet, "This people "have I formed for myself; they shall shew "forth my praise:" And think of placing children amongst them, to learn the practice of failing, the consistency of it with a pious

The LIFE and TRAVELS

education, feems to me like that mentioned by the prophet, "There is no answer from "God."

In a world of dangers and difficulties, like a defolate thorny wilderness, how precious! how comfortable! how safe! are the leadings of Christ, the good shepherd; who said, "I know my sheep; and am known of mine."

The fixteenth day of the month. Wind for feveral days past often high, what the failors call fqually, rough fea and frequent rains. This last night a very trying night to the poor feamen; the water, chief part of the night, running over the main deck, and fometimes breaking waves came on the quarter deck. The latter part of the night, as I lay in bed, my mind was humbled under the power of divine love; and refignedness to the great Creator of the earth and the feas, renewedly wrought in me, whose fatherly care over his children felt precious to my foul: And defires were now renewed in me, to embrace every opportunity of being inwardly acquainted with the hardships and difficulties of my fellow-creatures, and to labour in his love for the spreading of pure universal righteousness on the earth. The opportunities being frequent of hearing conversation amongst the sailors, in respect to the voyages to Africa, and the manner of bringing the deeply oppressed slaves into our islands. The thoughts of their condition, frequently in chains and fetters on board the vessels.

veffels, with hearts loaded with grief, under the apprehensions of miserable slavery; my mind was frequently opened to meditate on thefe things.

On the seventeenth day of the month, and first of the week, we had a meeting in the cabbin; to which the feamen generally came. My spirit was contrite before the Lord; whose love, at this time, affected my heart.

This afternoon I felt a tender sympathy of foul, with my poor wife and family left behind; in which state, my heart was enlarged in defires, that they may walk in that humble obedience wherein the everlafting Father may be their guide and support, thro' all the difficulties in this world; and a sense of that gracious affiftance, thro' which my mind hath been strengthened to take up the cross and leave them, to travel in the love of truth, hath begotten thankfulness in my heart to our great Helper.

On the twenty-fourth day of the month, and first of the week, a clear pleasant morning: And as I fat on deck, I felt a reviving in my nature; which, thro' much rainy weather, and high winds, being shut up in

a close unhealthy air, was weakened.

Several nights of late I felt breathing difficult; that a little after the rifing of the fecond watch (which is about midnight) I got up, and stood, I believe, near an hour, with my face near the hatchway, to get the fresh air at the small vacancy under the hatch

hatch door; which is commonly flut down, partly to keep out rain, and fometimes to keep the breaking waves from dashing into

the steerage.

I may, with thankfulness to the Father of mercies, acknowledge, that in my prefent weak state, my mind hath been supported to bear the affliction with patience; and have looked at the present dispensation as a kindness from the great Father of mankind, who, in this my floating pilgrimage, is in some degree bringing me to feel that, which many thousands of my fellow-creatures of-

ten fuffer in a greater degree.

My appetite failing, the tryal hath been the heavier; and I have felt tender breathings in my foul after God, the fountain of comfort, whose inward help hath supplied, at times, the want of outward convenience: And strong defires have attended me, that his family, who are acquainted with the movings of his Holy Spirit, may be fo redeemed from the love of money, and from that spirit in which men feek honour one of another; that in all business, by sea or land, we may conftantly keep in view the coming of his kingdom on earth, as it is in heaven; and by faithfully following this fafe guide, fhew forth examples, tending to lead out of that under which the creation groans!

This day we had a meeting in the cabbin; in which I was favoured in fome degree to experience the fulfilling of that faying of

the

the prophet; "The Lord hath been a strength "to the poor, a strength to the needy in "their distress;" for which, my heart is bowed in thankfulness before him.

The twenty-eighth day of the month: Wet weather of late, small winds inclining to calms; our seamen have cast a lead, I suppose about one hundred fathom, but find no

bottom: Foggy weather this morning.

Thro' the kindness of the great Preferver of men, my mind remains quiet; and a degree of exercise, from day to day, attends me, that the pure peaceable government of Christ may spread and prevail

amongst mankind.

The leading on of a young generation, in that pure way, in which the wisdom of this world hath no place: Where parents and tutors, humbly waiting for the heavenly Counfellor, may example them in the truth, as it is in Jesus. This, for several days, hath been the exercise of my mind; O how safe, how quiet is that state, where the soul stands in pure obedience to the voice of Christ, and a watchful care is maintained, not to follow the voice of the stranger!

Here Christ is felt to be our shepherd; and under his leading, people are brought to a stability: And where he doth not lead forward, we are bound in the bonds of pure love, to stand still and wait upon him. In the love of money, and in the wisdom of this world, business is proposed, then the

urgency

urgency of affairs push forward; nor can the mind, in this state, discern the good and per-

fect will of God concerning us.

The love of God is manifested, in graciously calling us to come out of that which
stands in confusion; but if we bow not in
the name of Jesus; if we give not up those
prospects of gain, which in the wisdom of
this world, are open before us, but say in
our hearts, I must needs go on; and in going on, I hope to keep as near to the purity
of truth, as the business before me will admit of. Here the mind remains entangled,
and the shining of the light of life into the
soul is obstructed.

This query opens in my mind in the love of Christ, Where shall a pious father place his son apprentice, to be instructed in the practice of crossing the seas; and have faith to believe, that Christ, our holy Shepherd, leads him to place his son there?

Surely the Lord calls to mourning and deep humiliation, that in his fear we may be instructed, and led fafely on thro' the great difficulties and perplexities in this pre-

sent age.

In an entire subjection of our wills, the Lord graciously opens a way for his people, where all their wants are bounded by his wisdom; and here we experience the substance of what Moses the prophet figured out in the water of separation, as a purification from sin.

Efau

22 T

Efau is mentioned as a child red all overslike a hairy garment: In Efau is represented the natural will of man. In preparing the water of separation, a red heiser without blemish, on which there had been no yoke, was to be slain, and her blood sprinkled by the priest seven times toward the tabernacle of the congregation: Then her skin, her slesh, and all pertaining to her, was to be burnt without the camp; and of her ashes the water was prepared. Thus the crucifying the old man, or natural will, is represented: And hence comes a separation from that carnal man, which is death.

"He who toucheth the dead body of a man, and purifieth not himself with the water of separation, he defileth the taber"nacle of the Lord; he is unclean." Numb.

As death comes on our own wills, Fr.xix

If any thro the love of gain, go forth into business, wherein they dwell as amongst the tombs, and touch the bodies of those who are dead: If these, thro the infinite love of God, seel the power of the cross of Christ to crucify them to the world, and therein learn humbly to follow the divine leader:—Here is the judgment of this world—here the prince of this world is cast out.

The water of separation is felt; and tho' we have been amongst the slain, and thro' the desire of gain have touched the dead body of a man; yet in the purifying love of Christ

Christ, we are washed in the water of separation, are brought off from that business, from that gain, and from that fellowship, which was not agreeable to his holy will: And I have felt a renewed confirmation in the time of this voyage, that the Lord, in his infinite love, is calling to his visited children, so to give up all outward possessions, and means of getting treasures, that his Holy Spirit may have free course in their hearts, and direct them in all their proceedings.

To feel the substance pointed at in this figure, man must know death; as to his own

will the countries is deather them bear to the

"No man can see God and live;" This was spoken by the Almighty to Moses the prophet; and opened by our blessed Redeemer.

As death comes on our own wills, and a new life is formed in us, the heart is purified, and prepared to understand clearly. "Bless-" ed are the pure in heart, for they shall "fee God." In purity of heart, the mind is divinely opened to behold the nature of universal righteousness, or the righteousness of the kingdom of God. "No man bath seen "the Father, save he that is of God; he hath seen the Father."

The natural mind is active about the things of this life; and in this natural activity, business is proposed, and a will in us to go forward in it. And as long as this natural will remains unsubjected, so long there remains

remains an obstruction against the clearness of divine light operating in us; but when we love God with all our heart, and with all our strength, then, in this love, we love our neighbours as ourselves; and a tenderness of heart is felt toward all people for whom Christ died, even such who as to outward circumstances may be to us as the Jews were to the Samaritans. Who is my neighbour? See this question answered by our Saviour, Luke x. 30.

In this love we can fay, that Jesus is the Lord; and the reformation in our souls, manifested in a full reformation of our lives, wherein all things are new, and all things are of God; 2 Cor. v. 18 in this the desire

me. I felt like a little bottoidul ei ning to

When employment is honeftly followed in the light of truth; and people become diligent in bufinefs, " fervent in spirit; serving " the Lord:" Rom. xii. 11. Here the name is opened: "This is the name by which he " shall be called, THE LORD OUR " RIGHTEOUSNESS." Jer. xxiii. 6. Oh, how precious is this name! It is like ointment poured out. The chafte virgins are in love with the Redeemer; and for the promoting his peaceable kingdom in the world, are content to endure hardness like good foldiers; and are so separated in spirit, from the defire of riches, that in their employments they become extensively careful to give none offence, neither to Jews nor Heathen, nor the church of Christ.

On the thirty-first day of the month, and first of the week, we had a meeting in the cabbin, with near all the ship's company; the whole being near thirty. In this meeting the Lord, in mercy, favoured us with the extendings of his love.

The fecond day of the fixth month. Last evening the seamen found bottom at about

feventy fathom. Was assistanted and on the

This morning fair wind, and pleasant: And as I sat on deck, my heart was overcome with the love of Christ, and melted into contrition before him: And in this state, the prospect of that work, to which I have felt my mind drawn when in my native land, being in some degree opened before me, I selt like a little child; and my cries were put up to my heavenly Father for preservation, that in a humble dependence on him, my soul may be strengthened in his love, and kept inwardly waiting for his counsel.

This afternoon we law that part of Eng-

land called the Lizard. 2003THOLE

Some dunghil fowls yet remained of those the passengers took for their sea-store: I believe about sourteen perished in the storms at sea, by the waves breaking over the quarter-deck; and a considerable number with sickness, at different times.—I observed the cocks crew coming down the Delaware, and while we were near the land; but afterward, I think, I did not hear one of them

of IOHN WOOLMAN. 225 crow 'till we came near the land in England, when they again crowed a few times.

In observing their dull appearance at sea, and the pining sickness of some of them, I often remembered the fountain of goodness, who gave being to all creatures, and whose love extends to that of caring for the sparrows; and believe, where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness toward all creatures made subject to us will be experienced; and a care felt in us, that we do not lessen that sweetness of life, in the animal creation, which the great Creator intends for them under our government.

The fourth day of the month. Wet weather, high winds, and so dark that we could fee but a little way. I perceived our feamen were apprehensive of danger of missing the channel; which, I understood, was narrow. In a while, it grew lighter; and they faw the land, and they knew where we were. Thus the Father of mercies was pleased to try us with the fight of dangers; and then gracioully, from time to time, deliver from them: Thus sparing our lives, that in humility and reverence, we may walk before him, and put our truft in him.

About noon a pilot came off from Dover; where my beloved friend Samuel Emlen went no d the been wyaned of merodindre actors

on shore, and thence to London, about seventy-two miles by land; but I selt easy in staying in the ship.

The seventh day of the month, and first of the week. Clear morning, lay at anchor for the tide, and had a parting meeting with the ship's company; in which, my heart was enlarged in a fervent concern for them, that they may come to experience falvation thro' Christ.—Had a head wind up the Thames; lay fometimes at anchor; faw many ships passing, and some at anchor near; and had large opportunity of feeling the spirit in which the poor bewildered failers too generally live.-That lamentable degeneracy, which fo much prevails on the people employed on the feas, so affected my heart, that I may not eafily convey the feeling I have had to another.

The present state of the sea-faring life in general, appears so opposite to that of a pious education; so full of corruption, and extreme alienation from God; so full of examples, the most dangerous to young people, that in looking toward a young generation, I feel a care for them, that they may have an education different from the present education of lads at sea; and that all of us, who are acquainted with the pure gospel spirit, may lay this case to heart, may remember the lamentable corruptions which attend the conveyance of merchandize across the

the seas, and so abide in the love of Christ, that being delivered from the love of money, from the entangling expences of a curious, delicate luxurious life, we may learn contentment with a little; and promote the sea-faring life no further, than that spirit, which leads into all truth, attends us in

our proceedings.

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CHAP. XII.

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His attending the yearly-meeting in London; and after it, proceeding towards Yorksbire, visiting several quarterly and other meetings in the counties of Hertford, Warwick, Oxford, Nottingham, York, and Westmoreland; and thence again into Yorksbire, and to the city of York; with some instructive thoughts and observations, and letters on divers subjects—His hearing of the decease of William Hunt; and some account of him—His sickness at York; and end of his pilgrimage there.

ON the eighth day of the fixth month, 1772, we landed at London; and I went straightway to the yearly-meeting of Q 2 ministers In this meeting, my mind was humbly contrite: In the afternoon, the meeting of business opened; which, by adjournments, held near a week.—In these meetings, I often felt a living concern for the establishment of friends in the pure life of truth: And my heart was enlarged in the meeting of ministers, meeting of business, and in several meetings of publick worship; and I selt my mind united in true love, to the faithful labourers now gathered at this yearly-meeting.

On the fifteenth day of the month, I left London, and went to a quarterly-meeting at Hertford.

The first day of the seventh month. I have been at quarterly-meetings at Sherrington, Northampton, Banbury, and Shipton; and had sundry meetings between: My mind hath been bowed under a sense of divine goodness manifested amongst us; my heart hath been often enlarged in true love, both amongst ministers and elders, and in publick meetings; that thro' the Lord's goodness, I believe it hath been a fresh visitation to many, in particular to the youth.

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The seventeenth day of the month. Was this day at Birmingham: Have been at meetings at Coventry, Warwick, in Oxfordshire, and sundry other places; have felt the humbling hand of the Lord upon me; and thro' his tender mercies find peace in the labours I have gone thro'.

The twenty-fixth day of the month. I have continued travelling northward, vifiting meetings: Was this day at Nottingham; which, in the forenoon especially, was, thro' divine love, a heart-tendering season: Next day had a meeting in a friend's house with friends children and some friends; this, thro' the strengthening arm of the Lord, was a time to be thankfully remembered.

The second day of the eighth month, and first of the week, was this day at Shessield, a large inland town: Have been at sundry meetings last week; and seel inward thankfulness for that divine support, which hath been graciously extended to me,

The ninth day of the month, and first of the week, was at Rushworth: Have lately passed thro' some painful labour; but have been comforted, under a sense of that divine visitation, which I seel extended toward many young people.

The their food where they work; and ap-

The fixteenth day of the month, and first of the week, was at Settle: It hath of late been a time of inward poverty; under which, my mind hath been preserved in a watchful tender state, feeling for the mind of the holy Leader, and find peace in the labours I have paffed thro'.

On enquiry, in many places, I find the price of rye about five shillings, wheat about eight shillings, per bushel; oatmeal twelve shillings for a hundred and twenty pounds; mutton from three-pence to five-pence per pound; bacon, from feven-pence to ninepence; cheese, from four-pence to fix-pence; butter, from eight-pence to ten-pence; houserent, for a poor man, from twenty-five shillings to forty shillings per year, to be paid weekly; wood for fire very scarce and dear; coal, in some places, two shillings and fixpence per hundred weight; but near the pits, not quarter fo much, O, may the wealthy confider the poor!

The wages of labouring men in feveral counties toward London, is ten-pence per day in common business, the employer finds fmall-beer, and the labourer finds his own food; but in harvest and hay time, wages is about one shilling per day, and the labourer hath all his diet. In fome parts of the north of England, poor labouring men have their food where they work; and ap-

pear in common, to do rather better than nearer London: Industrious women, who spin in the factories, get some sour-pence, some sive-pence, and so on to six, seven, eight, nine or ten-pence per day, and find their own house-room and diet. Great numbers of poor people live chiefly on bread and water in the southern parts of England, and some in the northern parts; and there are many poor children not taught even to read. May those who have plenty, lay these things to heart!

Stage-coaches frequently go upwards of an hundred miles in twenty-four hours; and I have heard friends fay, in feveral places, that it is common for horses to be killed with hard driving, and many others driven 'till they grow blind,

Post-boys pursue their business, each one to his stage, all night thro' the winter: Some boys, who ride long stages, suffer greatly on winter nights; and, at several places, I have heard of their being froze to death. So great is the hurry in the spirit of this world, that in aiming to do business quick, and to gain wealth, the creation, at this day, doth loudly groan!

As my journey hath been without a horse, I have had several offers of being affisted on my

my way in these stage-coaches; but have not been in them: Nor have I had freedom to fend letters by these posts, in the present way of their riding; the stages being so fixed, and one boy dependant on another as to time, that they commonly go upwards of one hundred miles in twenty-four hours; and in the cold long winter nights, the poor boys fuffer much.

inave delegations and line accide I heard in America of the way of these posts; and cautioned friends in the general meeting of ministers and elders at Philadelphia, and in the yearly-meeting of ministers and elders at London, not to fend letters to me on any common occasion by post. And tho, on this account, I may be likely to hear feldomer from my family left behind; yet, for righteousness sake, I am, thro' divine favour, made content.

Poll-boys and he their bullec's, each one I have felt great diffress of mind, fince I came on this island, on account of the members of our fociety being mixed with the world in various forts of business and traffick, carried on in impure channels. Great is the trade to Africa for flaves! and in loading these ships, abundance of people are employed in their factories; amongst whom are many of our fociety. As my journey both been wellood a horfe

The twenty-third day of the month, was this day at Preston-Patrick, and had a comfortable

fortable meeting. I have, several times been entertained at the houses of friends, who had fundry things about them which had the appearance of outward greatness; and as I have kept inward, way hath opened for conversation with such in private, in which divine goodness hath savoured us together, with heart-tendering times.

The twenty-fixth day of the month. Being now at George Crosfields, in the county of Westmoreland, I feel a concern to commit to writing, that which to me hath been a case uncommon.

In a time of fickness with the pleurify, a little upward of two years and a half ago, I was brought fo near the gates of death, that I forgot my name: Being then defirous to know who I was, I faw a mass of matter of a dull gloomy colour, between the fouth and the east; and was informed, that this mass was human beings in as great misery as they could be, and live; and that I was mixed in with them, and that henceforth I might not confider myself as a distinct or separate being. In this state I remained several hours. I then heard a foft melodious voice, more pure and harmonious than any I had heard with my ears before; I believed it was the voice of an angel, who fpake to the other angels: The words were"John Woolman is dead." I foon remembered that

that I once was John Woolman; and being affured that I was alive in the body, I greatly wondered what that heavenly voice could mean.

I believed, beyond doubting, that it was the voice of an holy angel; but, as yet, it was a mystery to me.

I was then carried in spirit to the mines, where poor oppressed people were digging rich treasures for those called christians; and heard them blaspheme the name of Christ, at which I was grieved; for his name to me was precious.

Then I was informed, that these heathens were told, that those who oppressed them were the followers of Christ; and they said amongst themselves, If Christ directed them to use us in this fort, then Christ is a cruel tyrant,

mark was human beings in

All this time the fong of the angel remained a mystery; and in the morning, my dear wife and some others coming to my bed-side, I asked them if they knew who I was: And they telling me, I was John Woolman, thought I was light-headed: For I told them not what the angel said, nor was I disposed to talk much to any one; but was very defirous to get so deep, that I might understand this mystery.

My

My tongue was often so dry, that I could not speak 'till I had moved it about and gathered some moisture, and as I lay still for a time, at length I selt divine power prepare my mouth that I could speak; and then I said, "I am crucissed with Christ, never- theless I live; yet not I, but Christ that liveth in me: And the life I now live in the sless, is by faith in the Son of God, who loved me, and gave himself for me."

Then the mystery was opened; and I perceived there was joy in heaven over a sinner who had repented; and that that language (John Woolman is dead) meant no more than the death of my own will,

Soon after this, I coughed, and raised much bloody matter; which I had not done during this vision: And now my natural understanding returned as before.—Here I saw, that people getting filver vessels to set off their tables at entertainments, was often stained with worldly glory; and that in the present state of things, I should take heed how I fed my-self from out of silver vessels.

Soon after my recovery, I going to our monthly-meeting, dined at a friend's house where drink was brought in filver vessels, and not in any other; and I wanting some drink, told him my case with weeping: And he ordered some drink for me in another vessel.

The

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The like I afterwards went thro' in feveral friends' houses in America, and have also in England, since I came here: And have cause, with humble reverence, to acknowledge the loving-kindness of my heavenly Father, who hath preserved me in such a tender frame of mind, that none, I believe, have ever been offended at what I have said on that occasion.

to who level me, and cave

After this sickness, I spake not in publick meetings for worship for near one year; but my mind was very often in company with the oppressed slaves, as I sat in meetings: And tho, under this dispensation, I was shut up from speaking, yet the spring of the gospel ministry was, many times, livingly opened in me; and the divine gift operated by abundance of weeping, in seeling the oppression of this people. It being so long since I passed thro' this dispensation, and the matter remaining fresh and livingly in my mind, I believe it safest for me to commit it to writing.

The thirtieth day of the month. This morning I wrote a letter, in substance as follows:

driple, told him my cafe with weeping? And he culored fome drink for me in another

of indigs. I flood take heed how I is and

where drink was brought in tilver vadels,

Beloved friend,

I Y mind is often affected as I pass LVI along, under a fense of the state of many poor people, who fit under that fort of ministry which requires much outward labour to support it; and the loving-kindness of our heavenly Father, in opening a pure gospel ministry in this nation, hath often raised thankfulness in my heart to him. I often remember the conflicts of the faithful under perfecution, and now look at the free exercise of the pure gift uninterrupted by outward laws, as a trust committed to us; which requires our deepest gratitude, and most careful attention. I feel a tender concern, that the work of reformation, fo profperoufly carried on in this land within a few ages past, may go forward and spread amongst the nations; and may not go backward, thro' dust gathering on our garments, who have been called to a work fo great and fo precious."

"Last evening I had a little opportunity at thy house, with some of thy family, in thy absence; in which I rejoiced: And seeling a sweetness on my mind toward thee, I now endeavour to open a little of the seeling

I had there."

"I have heard, that you, in these parts, have, at certain seasons, meetings of conference, in relation to friends living up to our principles, in which several meetings unite

in one; with which I feel unity: I having, in some measure, felt truth lead that way amongst friends in America; and have found, my dear friend, that in these labours all fuperfluities in our own living, are against us. I feel that pure love toward thee, in which there is freedom."

" I look at that precious gift bestowed on thee, with awfulness before Him who gave it: And feel a care, that we may be so separated to the gospel of Christ, that those things which proceed from the spirit of this world,

may have no place amongst us."

" Thy friend,

" John Woolman."

I rested a few days, in body and mind, with our friend Jane Crosfield; who was once in America: Was, on the fixth day of the week, at Kendal in Westmoreland; and at Greyrig meeting the thirtieth day of the month, and first of the week.

I have known poverty of late; and been graciously supported to keep in the patience: And am thankful, under a fense of the goodness of the Lord toward those that are of a

contrite spirit.

The fixth day of the ninth month, and first of the week, was this day at Counterfide; a large meeting-house, and very full a And thro' the opening of pure love, it was a ftrengthena strengthening time to me, and (I believe)

to many more.

The thirteenth day of the month. Was this day at Leyburn, a small meeting; but the town's people coming in, the house was crowded: It was a time of heavy labour; and

(I believe) was a profitable meeting.

At this place I heard that my kinfman William Hunt from North-Carolina, who was on a religious visit to friends in England, departed this life on the ninth day of the ninth month, instant, of the small-pox, at Newcastle.—He appeared in the ministry when a youth; and his labours therein were of good favor. He travelled much in that work in America. I once heard him say in public testimony, that his concern was (in that visit) to be devoted to the service of Christ so fully, that he might not spend one minute in pleasing himself: Which words, joined with his example, was a means of stirring up the pure mind in me.

Having of late travelled often in wet weather, thro' narrow streets in towns and villages, where dirtiness under foot, and the scent arising from that filth, which more or less infects the air of all thick settled towns; and I being but weakly, have felt distress both in body and mind with that which is

impure.

In these journies I have been where much cloth hath been dyed; and fundry times walked

walked over ground, where much of their

dye-stuffs have drained away.

Here I have felt a longing in my mind, that people might come into cleanness of spirit, cleanness of person, cleanness about their

houses and garments.

Some, who are great, carry delicacy to a great height themselves, and yet the real cleanliness is not generally promoted. Dyes being invented partly to please the eye, and partly to hide dirt, I have felt in this weak state, travelling in dirtiness and affected with unwholsome scents, a strong desire that the nature of dying cloth to hide dirt may be more fully considered.

To hide dirt in our garments, appears op-

posite to real cleanliness.

To wash garments, and keep them sweet,

this appears cleanly.

Thro' giving way to dirt in our garments, a spirit which would cover that which is disagreeable, is strengthened.

Real cleanness becometh a holy people: but hiding that which is not clean by colouring our garments, appears contrary to the

fweetness of fincerity.

Thro' fome forts of dyes, cloth is less useful: and if the value of dye-stuffs, the expence of dying, and the damage done to cloth, were all added together, and that expence applied to keep all sweet and clean, how much more cleanly would people be.

Near

On this vifit to England I have felt some instructions scaled on my mind, which I am concerned to deave in writing, for the use of fuch who are called to the station of a minier in some meetings than I ever third to raft

Christ being the Prince of Peace, and we being no more than ministers, I find it necessary for us, not only to feel a concern in our first going forth, but to experience the renewing thereof, in the appointment of meetings of Penne Prince of Pengentine

I felt a concern in America, to prepare for this voyage; and being, through the mercy of God, brought fafe here, my heart was like a veffel that wanted vent; and for feveral weeks at first, when my mouth was opened in meetings, it often felt like the raifing. of a gate in a water course, where, a weight of water lay upon it; and in these labours there appeared a fresh visitation to many, especially the youth; but sometimes after this, I felt empty and poor, and yet felt a necessity to appoint meetings. t at those word do ben

In this state I was exercised to abide in the pure life of truth, and in all my labours to watch diligently against the motions of felf

in my own mind. It to sails I same set at

I have frequently felt a necessity to stand up, when the fpring of the ministry was low, and to fpeak from the necessity, in that which Subjecteth the will of the creature; and herein I was united with the fuffering feed, and found inward fweetness in these mortifying labours.

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As I have been preserved in a watchful attention to the divine leader, under these dispensations, enlargement at times hath followed, and the power of truth hath rose higher in some meetings than I ever knew it before through me.

Thus I have been more and more instructed, as to the necessity of depending, not upon a concern which I felt in America, to come on a visit to England; but upon the fresh instructions of Christ the Prince of Peace, from

I felt a concern in America, to tyshor wab

Now of late, I felt a stop in the appointment of meetings, not wholly but in part; and I do not feel liberty to appoint them so quick one after another as I have heretofore.

The work of the ministry, being a work of divine love, I feel that the openings there of are to be waited for, in all our appointments.

Oh how deep is divine wisdom! Christ puts forth his ministers, and goeth before them, and oh how great is the danger of departing from the pure feeling of that which leadeth safely!

Christ knoweth the state of the people, and in the pure feeling of the gospel ministry, their states are opened to his servants.

Christ knoweth when the fruit-bearing branches themselves have need of purging.

Oh that these lessons may be remembered by me! and that all who appoint meetings, may proceed in the pure feeling of duty.

I have

I have fometimes felt a necessity to stand up, but that spirit which is of the world hath so much prevailed in many, and the pure life of truth been so pressed down, that I have gone forward, not as one travelling in a road cast up, and well prepared, but as a man walking through a miry place, in which are stones here and there, safe to step on; but so situated that one step being taken, time is necessary to see where to step next.

Now I find that in the pure obedience, the mind learns contentment, in appearing weak and foolish to that wisdom which is of the world; and in these lowly labours, they who stand in a low place, rightly exercised under the cross, will find nourishment.

The gift is pure, and while the eye is fingle in attending thereto, the understanding is preserved clear; self is kept out; we rejoice in filling up that which remains of the afflictions of Christ, for his body's sake, which is the church.

The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once laboured in the pure gofpel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light; not of Christ who is under suffering; but of that fire, which they, going from the gift, have kindled: And that in hearers, which is gone from the meek suffering state, into the worldly wisdom, may

is owned by the world.

In this journey a labour hath attended my mind, that the ministers amongst us may be preserved in the meek feeling life of truth, where we may have no desire, but to follow Christ and be with him; that when he is under suffering we may suffer with him; and never desire to rise up in dominion, but as he by the virtue of his own spirit may raise us.

A few days after writing these considerations, our dear friend, in the course of his religious visits, came to the city of York, and attended most of the sittings of the quarterly meeting there; but before it was over, was taken ill of the small-pox. Our friend Thomas Priessman and others who attended him, preserved the following minutes of his expressions in the time of his sickness, and of his decease.

His diforder appeared to be the small-pox: being asked to have a doctor's advice, he signified he had not freedom or liberty in his mind so to do, standing wholly resigned to his will, who gave him life, and whose power he had witnessed to raise and heal him in sickness before, when he seemed night unto death; and if he was to wind up now, he

was perfectly refigned, having no will either to live or die, and did not choose any should be sent for to him: but a young man, an apothecary, coming of his own accord the next day, and desiring to do something for him, he said he found a freedom to confer with him and the other friends about him, and if any thing should be proposed, as to medicine that did not come thro' desiled channels or oppressive hands, he should be willing to consider and take it, so far as he found freedom.

2d day. He faid he felt the diforder to affect his head, so that he could think little, and but as a child; and defired, if his understanding should be more affected, to have nothing given him that those about knew he

had a testimony against.

Third-day he uttered the following prayer.-O Lord my God, the amazing horrors of darkness were gathered around me and covered me all over, and I faw no way to go forth; I felt the depth and extent of the mifery of my fellow creatures separated from the divine harmony, and it was heavier than I could bear, and I was crushed down under it, I lifted up my hand, I stretched out my arm, but there was none to help me; I looked round about and was amazed; in the depths of mifery, O Lord! I remembered that thou art omnipotent, that I had called thee Father, and I felt that I loved thee, and I was made quiet in thy will, and I waited for deliverance from thee; thou hadft pity upon faid "thy will, O Father, be done."

Fourth-day morning, being asked how he felt himself, he meekly answered, I don't know that I have flept this night, I feel the disorder making its progress, but my mind is mercifully preserved in stillness and peace: fometime after he faid he was sensible the pains of death must be hard to bear, but if he escaped them now, he must sometime pass thro' them, and he did not know that he could be better prepared, but had no will in it. He faid he had fettled his outward affairs to his mind, had taken leave of his wife and family as never to return, leaving them to the divine protection; adding, and tho' I feel them near to me at this time, yet I freely give them up, having a hope that they will be provided for. And a little after This trial is made easier than I could have thought, my will being wholly taken away; for if I was anxious for the event it would have been harder, but I am not, and my mind enjoys a perfect calm.

In the night a young woman having given him fomething to drink, he faid, My child, thou feems very kind to me, a poor creature, the Lord will reward thee for it. Awhile after he cried out with great earnestness of spirit, Oh, my Father! my Father! and soon after he faid, Oh, my Father! my Father!

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how comfortable art thou to my foul in this trying season. Being asked if he could take a little nourishment; after some pause he replied, my child, I cannot tell what to fay to it; I feem nearly arrived where my foul shall have rest from all its troubles. After giving in something to be inserted in his journal, he faid, I believe the Lord will now excuse me from exercises of this kind; and I see no work but one, which is to be the last wrought by me in this world, the messenger will come that will release me from all these troubles; but it must be in the Lord's time, which I am waiting for. He faid he had laboured to do whatever was required, according to the ability received, in the remembrance of the remembrance of which he had peace; and tho' the diforder was firong at times, and would, like a whirlwind, come over his mind; yet it had hitherto been kept steady and centered in everlassing love; adding, and if that be mercifully continued, I ask nor defire no more. Another time he faid, he had long had a view of vifiting this nation, and fometime before he came had a dream, in which he faw himself in the northern parts of it, and that the fpring of the gospel was opened in him much as in the beginning of friends, fuch as George Fox and William Dewsberry, and he faw the different states of the people, as clear as he had ever feen flowers in a garden; but in his going along he was fuddenly stopt; tho' he could not see for what end; but looking mountage to less to recover faithful ter-

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looking towards home, fell into a flood of tears which waked him.

At another time he faid, my draught feemed strongest towards the North, and I mentioned in my own monthly-meeting, that attending the quarterly-meeting at York, and being there looked like home to me.

Fifth-day night, having repeatedly confented to take medicine with a view to fettle his stomach, but without effect; the friend then waiting on him, said, thro' distress, what shall I do now? He answered, with great composure, Rejoice ever more, and in every thing give thanks; but added a little after,

this is fometimes hard to come at.

Sixth-day morning he broke forth early in fupplication on this wife, O Lord, it was thy power that enabled me to forfake fin in my youth, and I have felt thy bruises for disobedience; but as I bowed under them thou healed me, continuing a father and a friend; I feel thy power now, and I beg that in the approaching trying moment Thou wilt keep my heart stedfast unto thee. Upon his giving directions to a friend concerning some little things, she said I will take care, but hope thou wilt live to order them thyself; he reply'd, my hope is in Christ, and tho' I may feem a little better, a change in the diforder may foon happen, and my little firength be dissolved, and if it so happens, I shall be gathered to my everlasting rest. On her faying the did not doubt that, but could not help mourning to fee fo many faithful fervants removed at so low a time; he said all good cometh from the Lord, whose power is the same, and can work as he sees best. The same day he had given directions about wrapping his corpse; perceiving a friend to weep, he said I would rather thou wouldst guard against weeping for me, my sister, I forrow not, tho' I have had some painful conflicts, but now they feem over and matters well fettled, and I look at the face of my dear redeemer, for fweet is his voice and his

countenance is comely.

First-day, fourth of the tenth month, being very weak and in general difficult to be understood, he uttered a few words in commemoration of the Lord's goodness; and added, how tenderly have I been waited on in this time of affliction, in which I may fay in Job's words, Tedious days and wearisome nights are appointed unto me, and how many are spending their time and money in vanity and superfluities, while thousands and tens of thousands want the necessaries of life, who might be relieved by them, and their distresses at such a time as this, in some degree foftened by the administring suitable things.

Second-day morning the apothecary, who appeared very anxious to affift him, being present, he queried about the probability of fuch a load of matter being thrown off his weak body, and the apothecary making some remarks implying he thought it might; he spoke with an audible voice on this wife,

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My dependance is on the Lord Jesus, who I trust will forgive my sins, which is all I hope for, and if it be his will to raise up this body again, I am content; and if to die, I am resigned; and if thou canst not be easy without trying to assist nature, I submit: after which his throat was so much affected, that it was very difficult for him to speak so as to be understood, and frequently wrote when he wanted any thing. About the second hour on sourth-day morning he asked for pen and ink, and at several times with much difficulty wrote thus, I believe my being here is in the wisdom of Christ, I know not as to life or death.

About a quarter before fix the same morning he seemed to fall into an easy sleep, which continued about half an hour, when seeming to awake, he breathed a few times with more difficulty, and expired without sigh, groan, or struggle.

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CONSIDERATIONS

On the KEEPING of

NEGROES.

Recommended to the Professors of Christianity of every Denomination.

First printed in the year 1754.

INTRODUCTION.

CUSTOMS generally approved, and opinions received by youth from their superiors, become like the natural produce of a soil, especially when they are suited to favourite inclinations: but as the judgments of God are without partiality, by which the state of the soul must be tried, it would be the highest wisdom to forego customs and popular opinions, and try the treasures of the soul by the infallible standard truth.

Natural affection needs a careful examination: operating upon us in a foft manner, it kindles desires of love and tenderness, and there is danger of taking it for something higher. To me it appears an instinct like that which inserior creatures have; each of them, we see, by the ties of nature, love self best; that which is a part of self, they love by the same tie or instinct. In them it, in some measure, does the offices of reason, by which, among other things, they watchfully keep, and orderly feed their belpless offspring. Thus natural affection appears to be a branch of self-love, good in the animal race, in us likewise, with proper limitations; but otherwise is productive of evil, by exciting desires to promote some by means prejudicial to others.

Our blessed Saviour seems to give a check to this irregular fondness in nature, and, at the same time, a precedent for us: " Who is my " mother, and who are my brethren?" thereby intimating, that the earthly ties of relation-Ship, are, comparatively, inconsiderable to such, who, thro a fleady course of obedience, have come to the bappy experience of the spirit of God bearing witness with their spirits that they are bis children: - " And he stretched forth " his hands towards his disciples, and said, Behold my mother, and my brethren: For " whosoever shall do the will of my Fa-" ther which is in heaven" (arrives at the more noble part of true relationship) " the same " is my brother, and fifter, and mother." Matt. xii. 48.

This doctrine agrees well with a state truly compleat, where love necessarily operates according

cording to the agreeableness of things on princi-

If endeavouring to have my children eminent among st men after my death, be that which no reasons grounded on those principles can be brought to support; then to be temperate in my pursuit after gain, and to keep always within the bounds of those principles, is an indispensable duty, and to depart from it, a dark unfruitful toil.

In our present condition, to love our children is needful; but except this love proceeds from the true heavenly principle which sees beyond earthly treasures, it will rather be injurious than of any real advantage to them: where the fountain is corrupt, the streams must necessarily be impure.

That important injunction of our Saviour, Matt. vi. 33. with the Promise annexed, contains a short but comprehensive view of our duty and happiness:—If then the business of mankind in this life, is, to first seek another; if this cannot be done, but by attending to the means; if a summary of the means is, Not to do that to another which, in like circumstances, we would not have done unto us, then these are points of moment, and worthy of our most serious consideration.

What I write on this subject is with reluctance, and the hints given are in as general terms as my concern would allow: I know it is a point about which, in all its branches, men that appear to aim well are not generally agreed;

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greed; and for that reason, I chose to avoid being very particular.—If I may happily have let drop any thing that may excite such as are concerned in the practice to a close thinking on the subject treated of, the candid among st them may easily do the subject such further justice, as, on an impartial enquiry, it may appear to deserve; and such an enquiry I would earnestly recommend.

In our profess the stron, to love our children is need the strong proceeds from the send house first love proceeds from the send house fees beyond castless treather to injurious that of any real advantage to the fountains is dorrupt, the freedoms must notesfarily be impure.

That indotant injunction of our Saviour, Maire, i. 19. worth the Fromile annexed, contains a fear that camere here view of our duty and to hard in the hafter of our duty and to have feel of the kinden the dance be done, but by estending to the means of a fameway of the contains and the day of the points of some which, in the contains and the fame who is the save feel and we also as the fame which of our real soft for the fame.

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When we remember that all nations are of one blood, Gen. iii. 20, that in this world we

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consider and frailties in mind, the like consider the like consider the consider the consider the consider the consideration of the con

radge and Lord over us all, it feems to raife an idea of a general brotherhood, and and a dif-

position easy to be touched with a feeling of each others assisted ons: but when we forget

Forasmuch as ye did it to the least of these my brethren, ye did it unto me.

A s many times there are different motives to the same actions; and one does that from a generous heart, which another does for selfish ends.—The like may be said in this case.

There are various circumstances amongst them that keep negroes, and different ways by which they fall under their care; and, I doubt not, there are many well-disposed persons amongst them who desire rather to manage wisely and justly in this difficult matter, than to make gain of it.

But the general disadvantage which these poor Africans lie under in an enlightened christian country, having often filled me with real sadness, and been like undigested matter on my mind, I now think it my duty, thro' divine aid, to offer some thoughts thereon to the consideration of others.

hoves

When

When we remember that all nations are of one blood. Gen. iii. 20, that in this world we are but sojourners, that we are subject to the like afflictions and infirmities of body, the like disorders and frailties in mind, the like temptations, the same death, and the same judgment, and, that the all-wife Being is Judge and Lord over us all, it feems to raife an idea of a general brotherhood, and a difposition easy to be touched with a feeling of each others afflictions: but when we forget those things, and look chiefly at our outward circumstances, in this and some ages past, constantly retaining in our minds the distinction betwixt us and them, with respect to our knowledge and improvement in things divine, natural and artificial, our breafts being apt to be filled with fond notions of fuperiority, there is danger of erring in our conduct towards them.

We allow them to be of the same species with ourselves; the odds is, we are in a higher flation, and enjoy greater favours than they. And when it is thus, that our heavenly Father endowed some of his children with diffinguished gifts, they are intended for good ends; but if those thus gifted are thereby lifted up above their brethren, not confidering themselves as debtors to the weak, nor behaving themselves as faithful stewards, none who judge impartially can

fuppole them free from ingratitude.

When a people dwell under the liberal distribution of favours from heaven, it behoves hoves them carefully to inspect their ways, and consider the purposes for which those favours were bestowed, lest thro' forgetfulness of God, and misusing his gifts, they incur his heavy displeasure, whose judgments are just and equal, who exalteth and humbles the deal of the fact that the deal of the deal of the fact that the deal of the fact that the deal of the deal of the fact that the deal of the fact that the deal of t

bleth to the dust as he feeth meet.

It appears, by Holy Record, that men under high favours have been apt to err in their opinions concerning others. Thus Ifrael, according to the description of the prophet, Isa. lxv. 5. when exceedingly corrupted and degenerated, yet remembered they were the chosen people of God; and could say, "Stand by thyself, come not near me, for I am how lier than thou." That this was no chance language, but their common opinion of other people, more fully appears, by considering the circumstances which attended when God was beginning to fulfil his precious promises concerning the gathering of the Gentiles.

The Most High, in a vision, undeceived Peter, first prepared his heart to believe; and, at the house of Cornelius, shewed him of a certainty that God was no respecter of

persons.

a behaviour

The effusion of the Holy Ghost upon a people, with whom they, the Jewish christians would not so much as eat; was strange to them: All they of the circumcision were astonished to see it; and the apostles and brethren of Judea contended with Peter about it, 'till he, having rehearsed the whole matter, and fully shewn that the Father's love

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was unlimited, they are thereat struck with admiration, and cry out, "Then hath God "also to the Gentiles granted repentance

" unto life!"

The opinion of peculiar favours being confined to them, was deeply rooted, or else the above instance had been less strange to them, for these reasons; First, They were generally acquainted with the writings of the prophets, by whom this time was repeatedly spoken of, and pointed at. Secondly, Our blessed Lord shortly before expressly said, "I "have other sheep, not of this fold, them also must I bring," &c. Lastly, His words to them after his resurrection, at the very time of his ascension, "Ye shall be witnesses "to me, not only in Jerusalem, Judea, and "Samaria, but to the uttermost parts of the "earth."

Those concurring circumstances, one would think, might have raised a strong expectation of seeing such a time; yet, when it came, it proved matter of offence and astonishment.

To consider mankind otherwise than brethren, to think favours are peculiar to one nation, and exclude others, plainly supposes a darkness in the understanding: for as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men. Again, to conclude a people froward, perverse, and worse by nature than others (who ungratefully receive favours, and apply them to bad ends) this will excite a behaviour

a behaviour toward them unbecoming the

excellence of true religion.

To prevent fuch error, let us calmly confider their circumstance; and, the better to do it, make their case ours. Suppose, then, that our ancestors and we had been exposed to constant fervitude, in the more fervile and inferior employments of life; that we had been destitute of the help of reading and good company; that amongst ourselves we had few wife and pious instructors; that the religious amongst our superiors seldom took notice of us; that while others, in ease, have plentifully heaped up the fruit of our labour, we had received barely enough to relieve nature; and being wholly at the command of others; had generally been treated as a contemptible, ignorant part of mankind: Should we, in that case, be less abject than they now are? Again, If oppression be fo hard to bear, that a wife man is made mad by it, Eccl. vii. 7. then a feries of those things altering the behaviour and manners of a people, is what may reasonably be expected.

When our property is taken contrary to our mind, by means appearing to us unjust, it is only thro' divine influence, and the enlargement of heart from thence proceeding, that we can love our reputed oppressors: If the Negroes fall short in this, an uneasy, if not a disconsolate disposition, will be awakened, and remain like seeds in their minds, producing sloth and many other ha-

thoughts

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bits appearing odious to us; with which, being free-men, they, perhaps, had not been chargeable. These, and other circumstances, rightly considered, will lessen that too great disparity which some make between us and them.

Integrity of heart hath appeared in some of them; so that, if we continue in the word of Christ (previous to discipleship, John viii. 31.) and our conduct towards them be sea-soned with his love, we may hope to see the good effect of it: The which, in a good degree, is the case with some into whose hands they have fallen: But that too many treat them otherwise, not seeming conscious of any neglect, is, alas! too evident.

When self-love presides in our minds, our opinions are biassed in our own favour; in this condition, being concerned with a people so situated, that they have no voice to plead their own cause, there's danger of using ourselves to an undisturbed partiality, 'till, by long custom, the mind becomes reconciled with it, and the judgment itself in-

fected.

To humbly apply to God for wisdom, that we may thereby be enabled to see things as they are, and ought to be, is very needful; hereby the hidden things of darkness may be brought to light, and the judgment made clear. We shall then consider mankind as brethren. The different degrees and a variety of qualifications and abilities, one dependant on another, be admitted, yet high thoughts

thoughts will be laid aside, and all men treated as becometh the fons of one father, agree-

able to the doctrine of Christ Jesus.

" He hath laid down the best criterion, by which mankind ought to judge of their own conduct, and others judge for them of theirs, one towards another, viz. "Whatsoever ye " would that men should do unto you, do " ye even fo to them." I take it, that all men by nature, are equally entitled to the equity of this rule, and under the indispenfible obligations of it. One man ought not to look upon another man, or fociety of men, as fo far beneath him; but that he should put himself in their place, in all his actions towards them, and bring all to this test, viz. How should I approve of this conduct, were I in their circumstance, and they in mine?" A. Arfcot's Confiderations, p. III. fol. 107.

This doctrine being of a moral unchangeable nature, hath been likewife inculcated in the former dispensation; " If a stranger so-" journ with thee in your land, ye shall not " vex him; but the stranger that dwelleth " with you, shall be as one born amongst " you, and thou shalt love him as thyself," Lev. xix, 33, 34, Had these people come voluntary and dwelt amongst us, to have called them strangers would be proper; and their being brought by force, with regret, and a languishing mind, may well raise compassion in a heart rightly disposed: But there is nothing in such treatment, which upon a wife

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and judicious confideration, will any ways lessen their right of being treated as strangers. If the treatment which many of them meet with, be rightly examined and compared with those precepts, "Thou shalt not wex him nor oppress him; he shall be as "one born amongst you, and thou shalt love him as thyself," Lev. xix. 33. Deut, xxvii. 19. there will appear an important difference betwixt them.

It may be objected there is cost of purchase, and risque of their lives to them who poffess'em, and therefore needful that they make the best use of their time; in a practice just and reasonable, such objections may have weight; but if the work be wrong from the beginning, there is little or no force in them. If I purchase a man who hath never forfeited his liberty, the natural right of freedom is in him; and shall I keep him and his posterity in servitude and ignorance? "How should I approve of this conduct, were I in his circumstances, and he in mine?" It may be thought, that to treat them as we would willingly be treated, our gain by them would be inconfiderable: And it were, in divers respects, better that there were none in our country.

We may further consider, that they are now amongst us, and those of our nation the cause of their being here; that whatsoever difficulty accrues thereon, we are justly chargeable with, and to bear all inconveniencies attending it, with a serious and weighty concern of mind to do our duty by them, is the best we can do. To seek a remedy by continuing the oppression, because we have power to do it, and see others do it, will, I apprehend, not be doing as we would be done by.

How deeply soever men are involved in the most exquisite difficulties, sincerity of heart, and upright walking before God, freely submitting to his providence, is the most fure remedy: He only is able to relieve, not only persons, but nations, in their greatest

calamities.

David in a great strait, when the sense of his past error, and the full expectation of an impending calamity, as the reward of it, were united to the aggravating his distress, after some deliberation, saith, "Let me fall "now into the hands of the Lord, for very great are his mercies; let me not fall into the hand of man." I Chron. xxi. 13.

To acl continually with integrity of heart, above all narrow or felfish motives, is a sure token of our being partakers of that salvation which "God hath appointed for walls "and bulwarks," Isa. v. 26. Rom. xv. 8. and is, beyond all contradiction, a more happy situation than can ever be promised by the utmost reach of art and power united, not proceeding from heavenly wisdom.

A fupply to nature's lawful wants, joined with a peaceful, humble mind, is the trueft happiness in this life; and if here we arrive to this, and remain to walk in the path of

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the just, our case will be truly happy; And tho' herein we may part with, or mils of fome glaring shews of riches, and leave our children little else but wise instructions, good example, and the knowledge of some honest employment; these, with the blessing of Providence, are fufficient for their happiness, and are more likely to prove so, than laying up treasures for them, which are often rather a fnare, than any real benefit; especially to them, who, instead of being exampled to temperance, are in all things taught to prefer the getting of riches, and to eye the temporal diffinctions they give, as the principal business of this life. These readily overlook the true happiness of man, as it refults from the enjoyment of all things in the fear of God, and, miserably substituting an inferior good, dangerous in the acquiring, and uncertain in the fruition, they are fubject to many disappointments, and every fweet carries its fling.

It is the conclusion of our blessed Lord and his apostles, as it appears by their lives and doctrines, that the highest delights of sense, or most pleasing objects visible, ought ever to be accounted infinitely inferior to that real intellectual happiness suited to man in his primitive innocence, and now to be found in true renovation of mind; and that the comforts of our present life, the things most grateful to us, ought always to be received with temperance, and never made the chief objects of our desire, hope, or love: but that

MEFING OF NEGROES. 265
our whole heart and affections be principally
looking to that "city, which hath founda"tions, whose maker and builder is God."
Did we so improve the gifts bestowed on us,
that our children might have an education
suited to these doctrines, and our example to
confirm it, we might rejoice in hopes of their
being heirs of an inheritance incorruptible.

This inheritance, as christians, we esteem the most valuable; and how then can we fail to desire it for our children? O that we were consistent with ourselves, in pursuing means

necessary to obtain it!

It appears, by experience, that where children are educated in fulness, ease and idleness, evil habits are more prevalent, than in common amongst fuch who are prudently employed in the necessary affairs of life: And if children are not only educated in the way of fo great temptation, but have also the opportunity of lording it over their fellowcreatures, and being masters of men in their childhood, how can we hope otherwise than that their tender minds will be possessed with thoughts too high for them? which, by continuance, gaining strength, will prove, like a flow current, gradually separating them from (or keeping from acquaintance with) that humility and meekness in which alone lasting happiness can be enjoyed.

Man is born to labour, and experience abundantly sheweth, that it is for our good: But where the powerful lay the burthen on the inferior, without affording a christian education.

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education, and suitable opportunity of improving the mind, and a treatment which we, in their case, should approve, that themselves may live at ease, and fare sumptuously, and lay up riches for their posterity, this seems to contradict the design of Providence, and, I doubt, is sometimes the effect of a perverted mind: For while the life of one is made grievous by the rigour of another, it entails misery on both.

Amongst the manifold works of Providence, displayed in the different ages of the world, these which follow (with many others)

may afford instruction.

Abraham was called of God to leave his country and kindred, to sojourn amongst strangers: Thro' famine, and danger of death, he was forced to see from one kingdom to another: He, at length, not only had affurance of being the father of many nations, but became a mighty prince. Genesis xxiii. 6.

Remarkable were the dealings of God with Jacob in a low estate, the just sense he retained of them after his advancement, appears by his words: "I am not worthy of the least of all thy mercies," Genesis xxxii,

10. xlviii. 15.

The numerous afflictions of Joseph are very singular; the particular providence of God therein, no less manifest: He, at length, became governor of Egypt, and famous for wisdom and virtue.

The

The feries of troubles David paffed thro', few amongst us are ignorant of: And yet he afterwards became as one of the great men of the earth.

Some evidences of the divine wisdom appears in those things, in that such who are intended for high stations, have first been very low and dejected, that truth might be fealed on their hearts; and that the characters there imprinted by bitterness and adverfity, might in after years remain, fuggesting compaffionate ideas, and, in their profperity, quicken their regard to those in the like condition: Which yet further appears in the case of Israel: They were well acquainted with grievous fufferings, a long and rigorous fervitude; then, thro' many notable events, were made chief amongst the nations: To them we find a repetition of precepts to the purpose abovesaid: Tho', for ends agreeable to infinite wisdom, they were chose as a peculiar people for a time; yet the Most High acquaints them, that his love is not confined, but extends to the stranger; and, to excite their compassion, reminds them of times past, "Ye were strangers in the land " of Egypt," Deut. x. 19. Again, " Thou " shalt not oppress a stranger, for ye know " the heart of a stranger, feeing ye were " strangers in the land of Egypt," Exod. xxiii. 9.

If we call to mind our beginning, some of us may find a time, wherein our fathers were

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under afflictions, reproaches, and manifold

fufferings.

Respecting our progress in this land, the time is short since our beginning was small and number sew, compared with the native inhabitants. He that sleeps not day nor night, hath watched over us, and kept us as the apple of his eye. His almighty arm hath been round about us, and saved us from

dangers.

The wilderness and solitary desarts in which our fathers passed the days of their pilgrimage, are now turned into pleasant fields; the natives are gone before us, and we established peaceably in the possession of the land, enjoying our civil and religious liberties; and, while many parts of the world have groaned under the heavy calamities of war, our habitation remains quiet, and our land fruitful.

When we trace back the steps we have trodden, and see how the Lord hath opened a way in the wilderness for us, to the wise it will easily appear, that all this was not done to be buried in oblivion; but to prepare a people for more fruitful returns, and the remembrance thereof, ought to humble us in prosperity, and excite in us a christian benevolence towards our inferiors.

If we do not consider these things aright, but, thro' a stupid indolence, conceive views of interest, separate from the general good of the great brotherhood, and, in purfuance thereof, treat our inseriors with ri-

gour,

gour, to increase our wealth, and gain riches for our children; What then shall we do "when God riseth up? and when he visiteth, what shall we answer him? did not he that made us, make them? and did not one fashion us in the womb?" Job xxxi.

To our great master we stand or fall, to judge or condemn us as is most suitable to his wisdom or authority; my inclination is to persuade, and intreat, and simply give hints

of my way of thinking.

If the christian religion be considered, both respecting its doctrines, and the happy influence which it hath on the minds and manners of all real christians, it looks reafonable to think, that the miraculous manifestation thereof to the world, is a kindness

beyond expression. 200 tally mid 30 tang old

Are we the people thus favoured? are we they whose minds are opened, influenced, and governed by the Spirit of Christ, and thereby made sons of God? is it not a fair conclusion, that we, like our heavenly Father, ought, in our degree, to be active in the same great cause of the eternal happiness of, at least, our whole families, and more, if thereto capacitated?

If we, by the operation of the Spirit of Christ, become heirs with him in the kingdom of his Father, and are redeemed from the alluring counterfeit joys of this world, and the joy of Christ remain in us, to suppose that one remaining in this happy condition.

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dition, can for the fake of earthly riches, not only deprive his fellow-creatures of the fweetness of freedom, (which rightly used, is one of the greatest temporal blessings) but therewith neglect using proper means, for their acquaintance with the Holy Scriptures, and the advantage of true religion, seems,

at least, a contradiction to reason.

Whoever rightly advocates the cause of some, thereby promotes the good of all. The state of mankind was harmonious in the beginning, and tho sin hath introduced discord, yet thro the wonderful love of God, in Christ Jesus our Lord, the way is open for our redemption, and means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real/happiness.

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly sellowship, and are in the way to the

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Therefore to examine and prove ourselves, to find what harmony the power presiding in us bears with the divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

In Holy Writ the Divine Being faith of himself, "I am the Lord, which exercise "loving-kindness, judgment and righteous-" ness

" ness in the earth; for in these things I de"light, saith the Lord, Jer. ix. 24. Again, speaking in the way of man, to shew his compassion to Israel, whose wickedness had occasioned a calamity, and then being humbled under it, it is said, "His soul was grieved for their miseries," Judges x. 16. If we consider the life of our blessed Saviour when on earth, as it is recorded by his followers, we shall find, that one uniform defire for the eternal, and temporal good of mankind, discovered itself in all his actions.

If we observe men, both apostles and others, in many different ages, who have really come to the unity of the Spirit, and the fellowship of the saints, there still appears the like disposition, and in them the desire of the real happiness of mankind, has outbalanced the desire of ease, liberty, and,

many times, life itself. www yould sain

If upon a true search, we find that our natures are so far renewed, that to exercise righteousness and loving-kindness (according to our ability) towards all men, without respect of persons, is easy to us, or is our delight; if our love be so orderly, and regular, that he who doeth the will of our Father, who is in heaven, appears in our view, to be our nearest relation, our brother, and sister, and mother; if this be our case, there is a good soundation to hope, that the blessing of God will sweeten our treasures during our stay in this life, and our memory be savory, when we are entered into rest.

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To conclude, 'Tis a truth most certain, that a life guided by wisdom from above, agreeable with justice, equity, and mercy, is throughout consistent and amiable, and truly beneficial to society; the serenity and calmness of mind in it, affords an unparallelled comfort in this life, and the end of it is blessed.

And, no less true, that they, who in the midst of high favours, remain ungrateful, and under all the advantages that a christian can desire, are selfish, earthly, and sensual, do miss the true fountain of happiness, and wander in a maze of dark anxiety, where all their treasures are insufficient to quiet their minds: Hence, from an insatiable craving, they neglect doing good with what they have acquired, and too often add oppression to vanity, that they may compass more.

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on ability) towards all men, without respect of persons, is casy to us, or is our delight if our love be so orderly, and regular, that he who deeth the will of our lather, who is in heaven, appears in our view, to be our nearest relation, our brother, and silver, and mother; if this he our case, there is a good foundation to hope, that the blessing of sixed

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Ye shall not respect persons in judgment; but ye shall bear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's.

Por Rad E de F de A Grand E.

ALL our actions are of like nature with their root; and the Most High weigheth them more skilfully than Men can weigh them one for another.

I believe that one Supreme Being made and supports the world; nor can I worship any other Deity without being an idolater, and guilty of wickedness, the same to bear las

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Many

Many nations have believed in, and worshipped a plurality of deities; but I do not believe they were therefore all wicked. Idolatry indeed is wickedness; but it is the thing, not the name, which is jo. Real idolatry is to pay that adoration to a creature, which is known to be due

only to the true God.

He who prefested to believe one Almighty Creator, and in his Son Jesus Christ, and is yet more intent on the honours, prosits and friendships of the world, than he is in singleness of heart to stand faithful to the christian religion, is in the channel of idolatry; while the Gentile, who, under some mistaken opinions, is notwithstanding established in the true principle of virtue, and humbly adores an almighty power, may be of that number who sear God, and work righteousness.

I believe the bishop of Rome assumes a power, that does not belong to any officer in the church of Christ; and if I should knowingly do any thing, tending to strengthen him in that capacity, it would be great iniquity. There are many thousands of people, who by their profession acknowledge him to be the representative of Jesus Christ on earth; and to say that none of them are upright in heart, would be contrary to

my fentiments.

Men who sincerely apply their minds to true virtue, and find an inward support from above, by which all vicious inclinations are made subject; that they love God sincerely, and prefer the real good of mankind universally to their own

own private interest; though these, through the strength of education and tradition, may remain under some speculative and great errors, it would be uncharitable to say, that therefore God rejects them.—He who creates, supports and gives understanding to all men, his knowledge and goodness is superior to the various cases and circumstances of his creatures, which to us appear the most difficult.

The apostles and primitive christians did not censure all the Gentiles as wicked men, Rom. ii. 14. Col. iii. 11. but as they were favoured with a gift to discern things more clearly, respecting the worship of the true God, they with much sirmness declared against the worshipping of Idols; and with true patience endured many sufferings,

on that account.

Great numbers of faithful Protestants have contended for the truth, in opposition to papal errors; and with true fortitude laid down their lives in the conslict, without saying, That no man was saved who made profession of that re-

ligion.

While we have no right to keep men as fervants for term of life, but that of superior power; to do this, with design by their labour to prosit ourselves and our families, I believe is wrong; but I do not believe that all who have kept slaves, have therefore been chargeable with guilt. If their motives thereto were free from selsshness, and their slaves content, they were a sort of freemen; which I believe bath sometimes been the case.

T 2 Whatever

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Whatever a man does in the spirit of charity, to him it is not sin: and while he lives and acts in this spirit, he learns all things essential to his happiness, as an individual: and if he doth not see that any injury or injustice, to any other person, is necessarily promoted by any part of his form of government, I believe the merciful Judge will not lay iniquity to his charge. Yet others, who live in the same spirit of charity, from a clear convincement, may see the relation of one thing to another, and the necessary tendency of each; and hence it may be absolutely binding on them to defift from some parts of conduct, which some good men have been in.

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mongst the English are concerned in importing or purchasing the inhabitants of Africa as slaves; and as the professors of christianity of several other nations do the like; these circumstances tend to make people less apt to examine the practice so closely as they would, if such a thing had not been, but was now proposed to be entered upon. It is however our duty, and what concerns us individually, as creatures accountable to our Creator, to employ rightly the understanding which he hath given us, in humbly endeavouring to be acquainted with his will concerning us, and with the nature and tendency of those things which we practise: for as justice remains to be justice, so many people, of reputation in the world,

world, joining with wrong things, do not excuse others in joining with them, nor make the consequence of their proceedings less dreadful in the final iffue, than it would be otherwise.

Where unrighteousness is justified from one age to another, it is like dark matter gathering into clouds over us. We may know that this gloom will remain till the cause be removed by a reformation, or change of times; and may feel a defire, from a love of equity, to speak on the occasion; yet where error is to firong, that it may not be spoken against, without some prospect of inconvenience to the speaker, this difficulty is likely to operate on our weakness, and quench the good defires in us; except we dwell so steadily under the weight of it, as to be made willing to "endure hardness" on

that account. (answer to vinsifing to and)
Where men exert their talents against vices generally accounted fuch, the ill effects whereof are presently perceived in a government, all men who regard their own temporal good, are likely to approve the work. But when that which is inconfisent with perfect equity, hath the law, or countenance of the great in its favour, though the tendency thereof be quite contrary to the true happiness of mankind in an equal, if not greater, degree, than many things accounted reproachful to christians; yet, as these ill effects are not generally perceived, they who labour to diffuade from such things, which people people believe accord with their interest, have

many difficulties to encounter.

The repeated charges, which God gave to his prophets, imply the danger they were in of erring on this Hand. "Be not afraid of " their faces; for I am with thee, to deliver "thee, faith the Lord." Jer. i. 8. "Speak all the words that I command thee to " speak to them; diminish not a word." Jer. xxvi. 2. " And thou, fon of man, be not " afraid of them, nor difmayed at their " looks. Speak my words to them, whether " they will hear or forbear." Ezek, ii, 6, 7.

Under an apprehension of duty, I offer some further considerations on this subject, having endeavoured some years to consider it candidly. I have observed people of our own colour, whose abilities have been inferior to the affairs which relate to their convenient sublistence, who have been taken care of by others, and the profit of fuch work as they could do, applied toward their support.

—I believe there are such amongst negroes; and that some people, in whose hands they are, keep them with no view of outward profit, do not consider them as black men, who, as fuch, ought to ferve white men; but account them persons who have need of guardians, and as fuch take care of them; yet where equal care is taken in all parts of education, I do not apprehend cases of this fort are likely to occur more frequently amongst one fort of people than another.

It looks to me that the flave trade was founded, and hath generally been carried on, in a wrong spirit; that the effects of it are detrimental to the real prosperity of our country; and will be more so, except we cease from the common motives of keeping them, and treat them in suture agreeable to

truth and pure justice.

Negroes may be imported, who, for their cruelty to their countrymen, and the evil disposition of their minds, may be unfit to be at liberty; and if we, as lovers of righteousness, undertake the management of them, we should have a full and clear knowledge of their crimes, and of those circumstances which might operate in their favour; but the difficulty of obtaining this is so great, that we have great reason to be cautious therein. But, should it plainly appear that absolute subjection was a condition the most proper for the person who is purchased; yet the innocent children ought not to be made slaves, because their parents sinned.

We have account in holy scripture of some families suffering, where mention is only made of the heads of the samily committing wickledness; and it is likely that the degenerate Jews, misunderstanding some occurrences of this kind, took occasion to charge God with being unequal; so that a saying became common, "The Fathers have eaten sour grapes," and the children's teeth are set on edge." Jeremiah and Ezekiel, two of the inspired prophets, who lived near the same time, were concerned

concerned to correct this error. Ezekiel is large on the fubject. First, he reproves them for their error. What mean ye, that ye " do fo," chap win. verse 2.01 As I live, " faith the Lord God, we shall not have oncasion any more to use this proverb in Ifofacl." The words, " any more," have reference to time past; intimating, that tho they had not rightly understood fome things they had heard or feen, and thence supposed the proverb to be well grounded, yet hence forth they might know of a certainty, that the ways of God are all equal; that as fore as the Most High liveth, so fure men are only answerable for their own fins --- He thus fums up the matter, very good" The foul that "finneth, it shall die. The fon shall not bear "the iniquity of the father wheither shall the "father bear the iniquity of the form The " righteoutiels of the righteous shall be upon him; and the wickedness of the wicked "Thall be then him boog botten mort botter

Where men are wicked, they commonly are a means of corrupting the fucceding age; and thereby hallen those outward calamities, which fall on nations, when their iniquities vet. wicked as their fathers were, hillul sis

Y Men may purfue means which are not agreeable to perfect purity, with a view to increate the wealth and happiness of their offforing, and thereby make the way of virtue more difficult to them. And though the ill example of a parent, or a multitude, does not excuse a man in doing evil, yet the mind being

ing early impressed with vicious notions and practices, and nurtured up in ways of getting treasure, which are not the ways of truth; this wrong spirit getting first possession, and being thus firengthened, frequently prevents due attention to the true spirit of wisdom, so that they exceed in wickedness those who lived before them. And in this channel, though parents labour, as they think, to forward the happiness of their children, it proves a means of forwarding their calamity. This being the case in the age next before the grievous calamity in the fiege of Jerufalem, and carrying Judah captive to Babylon, they might fay with propriety. This came upon us, becanse our fathers for sook God, and because we did worse than our fathers. | See Jer. vii. 26.

As the generation next before them inwardly turned away from God, who yet waited to
be gracious; and as they in that age continued in those things which necessarily separated from perfect goodness, growing more
stubborn, till the judgments of God were
poured out upon them; they might properly
say, "Our fathers have sinned, and we have
"borne their iniquities:" Lam. v. 7. And
yet, wicked as their fathers were, had they
not succeeded them in their wickedness, they
had not borne their iniquities.

To suppose it right, that an innocent man shall at this day be excluded from the common rules of justice; be deprived of that liberty, which is the natural right of human creatures; and be a slave to others during life.

life, on account of a fin committed by his immediate parents; or a fin committed by Ham, the fon of Noah; is a supposition too gross to be admitted into the mind of any person, who sincerely desires to be governed by solid principles.

It is alledged, in favour of the practice, that Joshua made slaves of the Gibeonites.

What men do by the command of God, and what comes to pass as a consequence of their neglect, are different; such as the latter case now mentioned was.

It was the express command of the Almighty to Ifrael, concerning the inhabitants of the promised land, "Thou shalt make no " covenant with them, nor with their Gods: "They shall not dwell in thy land." Exod. xxiii. 32. Those Gibeonires came craftily, telling Joshua, that they were come from a far country; that their elders had fent them to make a league with the people of Ifrael; and as an evidence of their being foreigners, fhewed their old cloaths, &c. And the " men took of their victuals, and asked not " counfel at the mouth of the Lord and Iofhua made peace with them, and made " a league with them, to let them live; and "the princes Iware to them." Josh ix 14,014.

When the imposition was discovered, the congregation murmured against the princes:

[&]quot;But all the princes faid to all the congrega-"tion, we have fworn to them by the Lord

[&]quot;God of Ifrael; now therefore we may not

[&]quot; touch them; we will even let them live,

"lest wrath be upon us; but let them be hewers of wood, and drawers of water un-

"to the congregation."

Omitting to alk counsel, involved them in great difficulty. The Gibconites were of those cities, of which the Lord faid, "Thou fhalt " fave alive nothing that breatheth;" and of the Rock of the Hivites, concerning whom he commanded by name, "Thou shalt fmite "them, and utterly destroy them; Thou " shalt make no covenant, with them, nor " fhew mercy unto them," Deut, vii. 1. Thus Joshua and the princes, not knowing them, had made a league with them, to let them live, and in this strait they resolve to make them fervants. Johna and the princes fufpected them to be deceivers: "Peradventure "you dwell amongft us; and how shall we "make a league with you?" Which words show, that they remembered the command before mentioned ; and yet did not enquire at the mouth of the Lord, as Moses directed Joshua, when be gave him a charge respect. ing his duty as chief man among that people, Number xxvii 21. By this omiffion things became fo fituated that Joshua and the princes could not execute the judgments of God on them, without violating the oath which they had made in loam adt

Moses did amiss at the waters of Meribah; and doubtless he soon repented; for the Lord was with him And it is likely that Joshua was deeply humbled, under a sense of his outission; for it appears that God, continued him him in his office, and spared the lives of those people, for the sake of the league and oath made in his name.

The wickedness of these people was great, and they worthy to die, or perfect justice had not passed sentence of death upon them; and as their execution was prevented by this league and oath, they appear content to be servants:

"As it seemeth good and right unto thee to do unto us, do."

These criminals, instead of death, had the sentence of servitude pronounced on them, in these words, "Now therefore ye are cursed; "and there shall none of you be freed from being bondmen, and hewers of wood, "and drawers of water for the house of my God."

We find, Deut. xx. 10. that there were cities far distant from Canaan, against which Ifrael went to battle; unto whom they were to proclaim peace, and if the inhabitants made answer of peace, and opened their gates, they were not to destroy them, but make them tributaries.

The children of Israel were then the Lord's host, and executioners of his judgments on people hardened in wickedness.—They were not to go to battle, but by his appointment. The men who were chief in his army, had their instruction from the Almighty; sometimes immediately, and sometimes by the ministry of angels. Of these, amongst others, were Moses, Joshua, Othniel, and Gideon; see Exod. iii. 2. and xviii. 19. Josh. v. 13. These

These people far off from Canaan, against whom Israel was sent to battle, were so corrupt, that the creator of the universe saw it good to change their situation; and in case of their opening their gates, and coming under tribute, this their subjection, though probably more mild than absolute slavery, was to last little or no longer than while Israel remained in the true spirit of government.

It was pronounced by Moses the prophet, as a consequence of their wickedness, "The

" stranger that is within thee shall get above

" thee very high; and thou shalt come down " very low: he shall be the head, and thou

" the tail." Deut. xxviii. 43, 44.

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This we find in some measure verified in their being made tributaries to the Moabites,

Midianites, Amorites and Philistines.

It is alleged in favour of the practice of flave-keeping, that the Jews by their law made flaves of the Heathen, Levit. xxv. 45. " Moreover, of the children of the strangers " that do sojourn amongst you, of them shall " ye buy, and of their children, which are "with you, which they begat in your land; " and they shall be your possession; and you " shall take them as an inheritance for your " children after you, to inherit them as a possession, they shall be your bondmen for " ever."—It is difficult for us to have any certain knowledge of the mind of Moses, in regard to keeping flaves, any other way than by looking upon him as a true fervant of God, whose mind and conduct were regulated by

an inward principle of justice and equity. To admit a supposition that he in that case was drawn from perfect equity by the alliance of outward kindred, would be to disown his authority. Theight

Abraham had fervants born in his house, and bought with his money: " And the Al" mighty faid of Abraham, I know him, " that he will order his house after him." Which implies, that he was as a father, an instructor, and a good governor over his people.—And Moses, considered as a man of God, must necessarily have had a prospect of fome real advantage in the strangers and heathens being fervants to the Ifraelites for a time.

As mankind had received and established many erroneous opinions and hurtful cuftoms, their living and conversing with the Jews, while the Jews stood faithful to their principles, might be helpful to remove those errors, and reform their manners.- But for men, with private views, to assume an absolute power over the persons and properties of others; and continue it from age to age in the line of natural generation, without regard to the virtues and vices of their fucceffors, as it is manifeftly contrary to true universal love, and attended with great evils, there requires the clearest evidence to beget a belief in us, that Moses intended that the strangers should as such be slaves to the Jews.

He directed them to buy strangers and sojourners.-It appears that there were strang-

ers in Ifiael who were free men; and confidering with what tenderness and humanity the Jews, by their law, were obliged to use their servants, and what care was to be taken to instruct them in the true religion, it is not unlikely that some strangers in poverty and distress were willing to enter into bonds to serve the Jews as long as they lived; and in such case the Jews, by their law, had a right

to their fervice during life. at and quit thin W

When the awl was bored through the ear of the Hebrew servant, the text saith, "He "shall serve for ever;" yet we do not suppose that by the word "for ever," it was intended that none of his posterity should afterwards be free; when it is said in regard to the strangers which they bought, "They "shall be your possession," it may be well understood to mean only the persons so purchased; all preceding relates to buying them, and what follows, to the continuance of their service, "You shall take them as an inhe-"ritance to your children after you; they "shall be your bondmen for ever." It may be well understood to stand limited to those they purchased.

Moses, directing Aaron and his sons to wash their hands and feet, when they went into the tabernacle of the congregation, saith, "It shall be a statute for ever to them, even to him and his seed throughout all generations." And to express the continuance of the law, it was his common language, "It shall be a statute for ever throughout "your

" your generations." So that had he intended the posterity of the strangers so purchased to continue in flavery of the Jews, it looks likely that he would have used some terms clearly to express it. The Jews undoubtedly had flaves, whom they kept as fuch from one age to another; but that this was agreeable to the genuine design of their inspired lawgiver, is far from being a clear case.

Making constructions of the law contrary to the true meaning of it, was common amongst that people, --- Samuel's fons took bribes, and perverted judgment, Isaiah complained that they justified the wicked for reward.---Zephaniah, cotemporary with leremiah, on account of the injustice of the civil magistrates, declared that those judges were evening wolves; and that the priests

did violence to the law.

Jeremiah acquaints us, that the priests cried peace, peace, when there was no peace; by which means the people grew bold in their wickedness; and having committed abominations, were not ashamed; but, thro' wrong constructions of the law, they justified themselves, and boastingly said "We are " wife; and the law of the Lord is with us." These corruptions continued 'till the days of our Saviour, who told the Pharifees, " You " have made the commandment of God of " none effect thro' your tradition."

Thus it appears that they corrupted the law of Moses; nor is it unlikely that among many others this was one; for oppressing the **ftrangers**

strangers was a heavy charge against the Jews, and very often strongly represented by

the Lord's faithful prophets.

That the liberty of man was, by the infpired law-giver, esteemed precious, appears in this; that such who unjustly deprived men of it, were to be punished in like manner as if they had murdered them. "He "that stealeth a man, and selleth him; or if "he be found in his hand, shall surely be "put to death." This part of the law was so considerable, that Paul, that learned Jew, giving a brief account of the uses of the law, adds this, "It was made for men-stealers," I Tim. i. 10.

The great men amongst that people were exceedingly oppressive; and, it is likely, exerted their whole strength and influence to have the law construed to fuit their turns -The honest fervants of the lord had heavy work with them in regard to their oppression : a few inftances follow. " Thus faith " the Lord of hofts, the God of Ifrael, " amend your ways, and your doings; and I " will cause you to dwell in this place. If " you thoroughly execute judgment between " a man and his neighbour; if you oppress " not the stranger, the fatherless and the widow; and shed not innocent blood in this " place; neither walk after other gods to " your hurt, then will I cause you to dwell " in this place, Jer. vii. Again a meffage was fent not only to the inferior ministers of justice, but also to the chief ruler. " Thus

" Thus faith the Lord, go down to the house " of the king of Judah, and speak there this " word; execute ye judgment and righteouf-" ness, and deliver the spoiled out of the " hand of the oppreffor; and do no wrong; " do no violence to the stranger, the father-" less and the widow; neither shed innocent " blood in this place." Then adds, " That " in fo doing they should prosper; but if ye " will not hear these words, I swear by my-" felf, saith the Lord, that this house shall become a desolation," Jer, xxii.

The king, the princes and rulers were agreed in oppression before the Babylonish captivity; for whatever courts of justice were retained amongst them; or however they decided matters betwixt men of estates, it is plain that the cause of the poor was not judg-

the hands of their enemicatings and It appears that the great men amongst the Jews were fully resolved to have slaves, even of their own brethren, Jer. xxxiv. Notwithstanding the promises and threatenings of the Lord, by the prophet, and their folemn covenant to fet them free, confirmed by the imprecation of passing between the parts of a calf cut in twain; intimating by that ceremony, that on breach of the covenant, it were just for their bodies to be so cut in pieces.—Yet after all, they held fast to their old custom, and called home the fervants whom they had fet free.—" And ye were " now turned, and had done right in my " fight, in proclaiming liberty every man to " his

" his neighbour; and ye had made a cove-" nant before me, in the house which is called by my name; but ye turned, and pol-" luted my name, and caused every man his " fervant, whom he had fet at liberty at their " pleafure, to return, and brought them in-" to subjection, to be unto you for servants, " and for handmaids: Therefore thus faith " the Lord, ye have not hearkened unto me. " in proclaiming liberty every one to his " neighbour, and every one to his brother. " Behold I proclaim liberty to you, faith " the Lord, to the fword, to the pestilence, " and to the famine; and I will make you " to be removed into all the kingdoms of the " earth.—The men who transgressed my co-" venant which they made, and paffed be-" tween the parts of the calf, I will give in-" to the hands of their enemies, and their " dead bodies shall be for meat unto the " fowls of the heaven, and the beafts of the earth, vissa 101 entitled nwo middle

Soon after this their city was taken and burnt; the king's fons and the princes slain; and the king, with the chief men of his kingdom, carried captive to Babylon.—Ezekiel, prophefying the return of that people to their own land, directs, "Ye shall divide the "land by lot, for an inheritance unto you, "and to the strangers that sojourn amongst "you; in what tribe the stranger sojourns, "there shall ye give him his inheritance, "faith the Lord God." Nor is this particular direction, and the authority with which

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it is enforced, without a tacit implication, that their ancestors had erred in their conduct towards the stranger.

Some who keep flaves, have doubted as to the equity of the practice; but as they knew men, noted for their piety, who were in it, this, they fay, has made their minds eafy.

To lean on the example of men in doubtful cases, is difficult: For only admit, that those men were not faithful and upright to the highest degree, but that in some particular case they erred, and it may follow that this one case was the same, about which we are in doubt; and to quiet our minds by their example, may be dangerous to ourselves; and continuing it, prove a stumbling block to tender-minded people who succeed us, in like manner as their examples are to us.

But supposing charity was their only motive, and they not foreseeing the tendency of paying robbers for their booty, were not justly under the imputation of being partners with a thief, Prov. xxix, 24, but were really innocent in what they did, are we affured that we keep them with the same views they kept them? If we keep them from no other motive than a real fense of duty, and true charity governs us in all our proceedings toward them, we are so far fafe: but if another fpirit, which inclines our minds to the ways of this world, prevail upon us, and we are concerned for our own outward gain more than for their real happiness, it will avail us nothing

nothing that some good men have had the

care and management of Negroes.

Since mankind spread upon the earth, many have been the revolutions attending the several families, and their customs and ways of life different from each other. This diversity of manners, the some are preferable to others, operates not in favour of any, so far as to justify them to do violence to innocent men; to bring them from their own to another way of life. The mind, when moved by a principle of true love, may feel a warmth of gratitude to the universal father, and a lively sympathy with those nations, where divine Light has been less manifest.

This defire for their real good may beget a willingness to undergo hardships for their fakes, that the true knowledge of God may be fpread amongst them: But to take them from their own land, with views of profit to ourselves, by means inconsistent with pure justice, is foreign to that principle which feeks the happiness of the whole creation. Forced subjection, of innocent persons of full age, is inconfistent with right reason; on one fide, the human mind is not naturally fortified with that firmness in wisdom and goodness, necessary to an independant ruler; on the other fide, to be subject to the uncontroulable will of a man, liable to err, is most painful and afflicting to a conscientious creature.

It is our happiness faithfully to serve the divine Being, who made us: His perfection makes

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makes our service reasonable; but so long as
men are biassed by narrow self-love, so long
an absolute power over other men is unfit for
them.

Men, taking on them the government of others, may intend to govern reasonably, and make their subjects more happy than they would be otherwise; but, as absolute command belongs only to him who is perfect, where frail men, in their own wills, assume such command, it hath a direct tendency to vitiate their minds, and make them more un-

fit for government.

Placing on men the ignominious title SLAVE, dreffing them in uncomely garments, keeping them to servile labour, in which they are often dirty, tends gradually to fix a notion in the mind, that they are a fort of people below us in nature, and leads us to confider them as fuch in all our conclusions about them. And, moreover, a person which in our esteem is mean and contemptible, if their language or behaviour toward us is unfeemly or difrespectful, it excites wrath more powerfully than the like conduct in one we accounted our equal or fuperior; and where this happens to be the case, it disqualifies for candid judgment; for it is unfit for a person to fit as a judge in a case where his own personal refentments are stirred up; and, as members of fociety in a wellframed government, we are mutually dependent. Present interest incites to duty, and makes each man attentive to the convenience

ence of others; but he whose will is a law to others, and can enforce obedience by punishment; he whose wants are supplied without feeling any obligation to make equal returns to his benefactor, his irregular appetites find an open field for motion, and he is in danger of growing hard, and inattentive to their convenience who labour for his support; and so loses that disposition, in which alone men are fit to govern.

The English government hath been commended by candid foreigners for the disuse of racks and tortures, so much practised in some states; but this multiplying slaves now leads to it; for where people exact hard labour of others, without a suitable reward, and are resolved to continue in that way, severity to such who oppose them becomes the consequence; and several Negro criminals, among the English in America, have been executed in a lingering, painful way, yery

terrifying to others.

It is a happy case to set out right, and perfevere in the same way: A wrong beginning leads into many difficulties; for to support one evil, another becomes customary; two produces more; and the further men proceed in this way, the greater their dangers, their doubts and fears; and the more painful and perplexing are their circumstances; so that such who are true friends to the real and lasting interest of our country, and candidly consider the tendency of things, cannot but feel some concern on this account.

There

There is that superiority in men over the brute creatures, and some of them so manifestly dependent on men for a living, that for them to serve us in moderation, so far as relates to the right use of things, looks conso-

nant to the design of our Creator.

There is nothing in their frame, nothing relative to the propagating their species, which argues the contrary; but in men there is. The frame of men's bodies, and the disposition of their minds are different; fome, who are tough and frong, and their minds active, chuse ways of life requiring much labour to support them; others are soon weary; and tho' use makes labour more tolerable, yet fome are less apt for toil than others, and their minds less sprightly. These latter labouring for their subsistance, commonly chuse a life easy to support, being content with a little. When they are weary they may rest, take the most advantageous part of the day for labour; and in all cases proportion one thing to another, that their bodies be not oppressed.

Now, while each is at liberty, the latter may be as happy, and live as comfortably as the former; but where men of the first fort have the latter under absolute command, not considering the odds in strength and sirmness, do, sometimes, in their eager pursuit, lay on burdens grievous to be borne; by degrees grow rigorous, and, aspiring to greatness, they increase oppression, and the true

order of kind Providence is subverted.

There

There are weaknesses sometimes attending us, which make little or no alteration in our countenances, nor much lessen our appetite for food, and yet so affect us, as to make labour very uneasy. In such case, masters, intent on putting forward business, and jealous of the sincerity of their slaves, may disbelieve what they say, and grievously afflict them.

Action is necessary for all men, and our exhausting frame requires a support, which is the fruit of action. The earth must be laboured to keep us alive: labour is a proper part of our life; to make one answer the other in some useful motion, looks agreeable to the design of our Creator. Motion, rightly managed, tends to our satisfaction, health

and fupport.

tions

Those who quit all useful business, and live wholly on the labour of others, have their exercise to seek; some such use less than their health requires; others chuse that which, by the circumstances attending it, proves utterly reverse to true happiness. Thus, while some are divers ways distressed for want of an open channel of useful action, those who support them sigh, and are exhausted in a stream too powerful for nature, spending their days with too little cessation from labour.

Seed fown with the tears of a confined oppressed people, harvest cut down by an overborne discontented reaper, makes bread less sweet to the taste of an honest man, than that which is the produce, or just reward of

fuch

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fuch voluntary action, which is one proper part of the business of human creatures.

Again, the weak state of the human species, in bearing and bringing forth their young, and the helpless condition of their young beyond that of other creatures, clearly shew that Perfect Goodness designs a tender care and regard should be exercised toward them; and that no imperfect, arbitrary power should prevent the cordial effects of that fympathy, which is, in the minds of wellmet pairs, to each other, and toward their offspringing a bladed I stool tuffselesid

In our species the mutual ties of affection are more rational and durable than in others below us: the care and labour of raising our offspring much greater. The fatisfaction arifing to us in their innocent company, and in their advances from one rational improvement to another, is confiderable, when two are thus joined, and their affections fincere. It however happens among flaves, that they are often fituate in different places; and their feeing each other depends on the will of men, liable to human passions, and a bias in judgment; who, with views of felf-interest, may keep them apart more than is right. absent from each other, and often with other company, there is a danger of their affections being alienated, jealoufies arifing, the happiness otherwise resulting from their offspring frustrated, and the comforts of marriage deftroyed.—These things being considered close-

ly, as happening to a near friend, will ap-

pear to be hard and painful.

He who reverently observes that goodness manifested by our gracious Creator toward the various species of beings in this world, will see, that in our frame and constitution is clearly shewn that innocent men, capable to manage for themselves, were not intended to be slaves.

A person lately travelling amongst the Negroes near Senegal, hath this remark; "Which way foever I turned my eyes on " this pleasant spot, I beheld a perfect image " of pure nature; an agreeable folitude, " bounded on every fide by charming land-" scapes, the rural situation of cottages in the " midft of trees. The ease and indolence of " the Negroes reclined under the shade of " their spreading foliage; the simplicity of " their dress and manners; the whole reviv-" ed in my mind the idea of our first parents, " and I feemed to contemplate the world in " its primitive state." M. Adanson, page 55: Some Negroes in these parts, who have had an agreeable education, have manifested a brightness of understanding equal to many of us. A remark of this kind we find in Bofman, page 328. " The Negroes of Fida, " faith he, are fo accurately quick in their " merchandize accounts, that they eafily " reckon as justly and quickly in their heads " only, as we with the affiftance of pen and " ink, tho" the fum amounts to feveral " thousands."

Thro'

Through the force of long cuftom, it appears needful to speak in relation to colour.-Suppose a white child, born of parents of the meanest fort, who died and left him an infant, falls into the hands of a person, who endeavours to keep him a flave, fome men would account him an unjust man in doing fo, who yet appear easy while many black people, of honest lives, and good abilities, are enflaved, in a manner more shocking than the case here supposed. This is owing chiefly to the idea of flavery being connected with the black colour, and liberty with the white:-and where false ideas are twisted into our minds, it is with difficulty we get fairly disentangled.

A traveller, in cloudy weather, misseth his way, makes many turns while he is lost; still forms in his mind, the bearing and situation of places, and though the ideas are wrong, they fix as fast as if they were right. Finding how things are, we see our mistake; yet the force of reason, with repeated observations on places and things, do not soon remove those salfe notions, so fastened upon us, but it will seem in the imagination as if the annual course of the sun was altered; and though, by recollection, we are assured it is not, yet those ideas do not suddenly leave us.

Selfishness being indulged, clouds the understanding; and where selfish men, for a long time, proceed on their way, without opposition, the deceiveableness of unrightedusiness gets so rooted in their intellects, that

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a candid examination of things relating to felf-interest is prevented; and in this circumstance, some who would not agree to make a slave of a person whose colour is like their own, appear easy in making slaves of others of a different colour, though their understandings and morals are equal to the generality of men of their own colour.

The colour of a man avails nothing, in matters of right and equity. Consider co-lour in relation to treaties; by such, disputes betwixt nations are sometimes settled. And should the father of us all so dispose things, that treaties with black men should sometimes be necessary, how then would it appear amongst the princes and ambassadors, to insist on the prerogative of the white colour?

Whence is it that men, who believe in a righteous omnipotent Being, to whom all nations stand equally related, and are equally accountable, remain so easy in it; but for that the ideas of Negroes and slaves are so interwoven in the mind, that they do not discuss this matter with that candour and freedom of thought, which the case justly calls for?

To come at a right feeling of their condition, requires humble ferious thinking; for, in their present situation, they have but little to engage our natural affection in their favour.

Had we a fon or a daughter involved in the fame case, in which many of them are, it would alarm us, and make us feel their condition dition without feeking for it. The adverfity of an intimate friend will incite our compaffion, while others, equally good, in the like trouble, will but little affect us. Iggs oldon

Again, the man in worldly honour, whom we confider as our fuperior, treating us with kindness and generosity, begets a return of gratitude and friendship toward him. We may receive as great benefits from men a degree lower than ourselves, in the common way of reckoning, and feel ourselves less engaged in favour of them. Such is our condition by nature; and these things being narrowly watched and examined, will be found to center in felf-love. It of bysa doidy and it

The blacks feem far from being our kinffolks, and did we find an agreeable disposition and found understanding in some of them, which appeared as a good foundation for a true friendship between us, the diffrace arifing from an open friendship with a person of fo vile a stock, in the common esteem, would naturally tend to hinder it,--- They have neither honours, riches, outward magnificence, nor power; their dress coarse, and often ragged; their employ drudgery, and much in the dirt: they have little or nothing at command; but must wait upon and work for others, to obtain the necessaries of life; for that, in their present situation, there is not much to engage the friendship, or move the affection of felfish men, but such who live in the spirit of true charity, to sympathise with the - X 2

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the afflicted in the lowest stations of life, is a

thing familiar to them. beaut standed da 15

Such is the kindness of our Creator, that people, applying their minds to sound wisdom, may, in general, with moderate exercise, live comfortably, where no misapplied power hinders it.—We in these parts have cause gratefully to acknowledge it. But men leaving the true use of things, their lives are less calm, and have less of real happiness in them.

Many are desirous of purchasing and keeping slaves, that they may live in some meafure conformable to those customs of the times, which have in them a tincture of luxury; for when we, in the least degree, depart from that use of the creatures, for which the Creator of all things intended them, there

luxury begins, and boos a se homogra dold

And if we consider this way of life seriously, we shall see there is nothing in it sufficient to induce a wise man to chuse it, before a plain, simple way of living. If we examine stately buildings and equipage, delicious food, superfine cloaths, silks and linens; if we consider the splendour of choice metal sastened upon raiment, and the most showy inventions of men; it will yet appear that the humble-minded man, who is contented with the true use of houses, food and garments, and chearfully exerciseth himself agreeable to his station in civil society, to earn them, acts more reasonably, and dif-

covers more foundness of understanding in his conduct, than fuch who lay heavy burdens on others, to support themselves in a

luxurious way of living.

George Buchanan, in his history of Scotland, page 62, tells of fome ancient inhabitants of Britain, who were derived from a people that " had a way of marking their bodies, as some said, with instruments of iron, with variety of pictures, and with animals of all shapes, and wear no garments, that they should not hide their pictures; and were therefore called Picts."

Did we see those people shrink with pain, for a confiderable time together, under the point or edge of this iron instrument, and their bodies all bloody with the operation; did we fee them fometimes naked, fuffering with cold, and refuse to put on garments, that those imaginary ensigns of grandeur might not be concealed, it is likely we should pity their folly, and fondness for those things: but if we candidly compare their conduct, in that case, with some conduct amongst ourfelves, will it not appear that our folly is the greateff ? Thirt his

In true gospel simplicity, free from all wrong use of things, a spirit which breathes peace and good will is cherished; but when we afpire after imaginary grandeur, and apply to felfish means to attain our end, this defire, in its original, is the same with the Picts in cutting figures on their bodies; but the stord of the first bulbers of one

the evil confequences attending our proceed-

ings are the greatest.

A covetous mind, which feeks opportunity to exalt itself, is a great enemy to true harmony in a country: envy and grudging usually accompany this disposition, and it tends to ftir up its likeness in others. And where this disposition ariseth so high, as to embolden us to look upon honest industrious men as our own property during life, and to keep them to hard labour, to support us in those customs which have not their foundation in right reason; or to use any means of oppression; a haughty spirit is cherished on one fide, and the defire of revenge frequently on the other, till the inhabitants of the land are ripe for great commotion and trouble; and thus luxury and oppression have the feeds of war and defolation in them.

Some Account of the SLAVE TRADE.

that those imaginary enlighes of grandour

From the writings of persons who have been at the places where they are first purchased, viz.

BOSMAN on Guinea, who was a factor for the Dutch about fixteen years in that country, (page 339) thus remarks: "But "fince I have so often mentioned that com"merce, I shall describe how it is managed by our factors. The first business of one "of

" of our factors, when he comes to Fida; is " to fatisfy the customs of the king, and the " great men, which amounts to about one " hundred pounds, in Guinea value, as the " goods must sell there. After which we " have free licence to trade, which is pub-" lished throughout the whole land by the " cryer. And yet before we can deal with " any person, we are obliged to buy the " king's whole flock of flaves, at a fet price; " which is commonly one-third or fourth " higher than ordinary. After which, we " have free leave to deal with all his fubjects, " of what rank foever. But if there happen " to be no flock of flaves, the factor must " resolve to run the risk of trusting the in-" habitants with goods, to the value of one " or two hundred flaves; which commodi-" ties they fend into the inland country, in "" order to buy with them flaves at all mar-" kets, and that fometimes two hundred " miles deep in the country: for you ought " to be informed, that markets of men are " here kept in the same manner as they of " beafts are with us! I have been the

"Most of the slaves which are offered to us, are prisoners of war, which are sold by the victors as their booty.—When these slaves come to Fida, they are put in prisons all together; and when we treat concerning them, they are all brought out in a large plain, where, by our surgeons, whose province it is, they are thoroughly examined, even to the smallest member,

means

" and that naked, both men and women, " without the least distinction or modesty. " Those which are approved as good, are set " on one fide. The invalids and maimed " being thrown out, the remainder are num-" bered, and it is entered who delivered " them; in the mean while a burning iron, " with the arms or name of the company, " lies in the fire, with which ours are mark-" ed on the breaft. This is done, that we " may diffinguish them from the slaves of " the English, French, or others. When " we have agreed with the owners of the " flaves, they are returned to their prisons, " where, from that time forward, they are "kept at our charge, cost us two-pence a " day a flave, which ferves to fubfift them, " like our criminals, on bread and water; " fo that, to fave charges, we fend them on " board our ships the first opportunity; be-" fore which their mafters firip them of all "they have on their backs, fo that they " come aboard flark naked, as well women " as men; in which condition they are ob-" liged to continue, if the master of the ship " is not fo charitable (which he commonly is) as to bestow something on them, to " cover their nakedness." as arobiv. sdr. vd Same author, page 310. "The inhabi-" tants of Popo, as well as those of Coto, de-" pend on plunder, and the flave-trade, in " both which they very much exceed the lat-" ter; for being endowed with more courage, " they rob more fuccesfully, and by that " means

KEEPING OF NEGROES.

"means increase their trade: notwithstanding which, to freight a vessel with slaves, requires some months attendance. In the year 1697, in three days time I could get but three slaves; but they assured me, that if I would have patience for other three days only, they should be able to deliver me one or two hundred."

Bosman, page 440. "We cast anchor at " cape Mizurada, but not one Negroe coming " on board, I went on shore; and being defi-" rous to be informed why they did not come " on board, was answered, That about two " months before, the English had been there " with two veffels, and had ravaged the coun-" try, destroyed all their canoes, plundered " their houses, and carried off some of their " people for flaves; upon which the remain-" der fled to the inland country, They " tell us, they live in peace with all their " neighbours, and have no notion of any " other enemy than the English; of which " nation they had taken some then; and " publickly declared, that they would endea-" vour to get as many of them, as the two " mentioned ships had carried off of their " natives. These unhappy English were in " danger of being facrificed to the memory of " their friends, which fome of their nation carried off." good conference to buy, Torrow liver

He then deferibes how, wappen betray men

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EXTRACTS from a Collection of VOYAGES. Vol. I.

HE author, a popish missionary, speaking of his departing from the Negroe country to Brazil, faith, " I remember the duke of Bambay (a Negroe chief) one day fent me feveral blacks, to be my flaves, which I would not accept of; but fent them back to him. I afterwards told him, I came not into his country to make flaves; but rather to deliver those from the flavery of the devil, whom he kept in miserable thraldom. The thip I went aboard was loaded with elephants teeth, and flaves, to the number of fix hundred and eighty men, women and children. It was a pitiful fight to behold how all these people were bestowed. The men were standing in the hold, fastened one to another with stakes, for fear they should rise and kill the whites: the women were between the decks, and those that were with child in the great cabbin: the children in the steerage, pressed together like herrings in a barrel; which caused an intolerable heat and stench." Page

"It is now time (faith the same author) to speak of a brutish custom these people have amongst them in making slaves; which I take not to be lawful for any person of a

good conscience to buy."-

He then describes how women betray men into slavery, and adds, "There are others going up into the inland country, and, thro pretence

pretence of jurisdiction, seize men upon any trisling offence, and sell them for slaves."

Page 537.

The author of this treatife, converfing with a person of good credit, was informed by him, that in his youth, while in England, he was minded to come to America, and happening on a veffel bound for Guinea, and from thence into America, he, with a view to fee Africa, went on board her, and continued with them in their voyage, and fo came into this country. Among other circumstances he related these: " They purchased on the coast about three hundred slaves; some of them he understood were captives of war; fome stolen by other Negroes privately. When they had got many flaves on board, but were ftill on that coast, a plot was laid by an old Negroe, notwithstanding the men had irons on their hands and feet, to kill the English and take the vessel; which being difcovered, the man was hanged, and many of the flaves made to shoot at him as he hung But when we reduct on a carlon fur

"Another flave was charged with having a defign to kill the English; and the captain spoke to him in relation to the charge brought against him, as he stood on deck; whereupon he immediately threw himself into the sea,

and was drowned." lo means a med bas atla

"Several Negroes, confined on board, were, he faid, so extremely uneasy with their condition, that after many endeavours used, they could never make them eat nor drink after

312 CONSIDERATIONS ON THE

after they came in the veffel; but in a desperate resolution starved themselves to death, behaving toward the last like mad-men."

In Randall's geography, printed 1744, we are informed, "That in a time of full peace nothing is more common than for the Negroes of one nation to steal those of another, and stell them to the Europeans. It is thought that the English transmit annually near fifty thousand of these unhappy creatures; and the other European nations together, about two hundred thousand more."

It is through the goodness of God that the reformation from gross idolatry and barbarity hath been thus far effected; if we confider our conditions as christians, and the benefits we enjoy, and compare them with the condition of those people, and consider that our nation trading with them for their country produce, have had an opportunity of imparting useful instructions to them, and remember that but little pains have been taken therein, it must look like an indifference in us.—But when we reflect on a custom the most shocking of any amongst them, and remember that, with a view to outward gain, we have joined as parties in it; that our concurrence with them in their barbarous proceedings, has tended to harden them in cruelty, and been a means of increasing calamities in their country, we must own that herein we have acted contrary to those worthies whose lives and substance were spent in propagating truth and righteousness amongst the

the heathen. When Saul, by the hand of Doeg, flew four score priests at once, he had a jealoufy that one of them at least was confederate with David, whom he confidered as his enemy. Herod flaying all the male children in Bethlehem of two years old and under, was an act of uncommon cruelty; but he supposed there was a male child there, within that age, who was likely to be king of the Jews, and finding no way to destroy him, but by destroying them all, thought this the most effectual means to secure the kingdom to his own family.

When the fentence against the protestants of Marindol, &c. in France, was put in execution, great numbers of people fled to the wilderness; amongst whom were ancient people, women great with child, and others with babes in their arms, who endured calamities grievous to relate, and in the end fome perished with hunger, and many were deftroyed by fire and fword; but they had this objection against them, That they obstinately perfifted in opposition to holy mother church. and being hereticks, it was right to work their ruin and extirpation, and raze out their memory from among men. Fox's Acts and

Monuments, page 646.

In favour of those cruelties, every one had what they deemed a plea.—These scenes of blood and cruelty among the barbarous in-habitants of Gulnea, are not less terrible than those now mentioned. They are continued from one age to another, and we make ourselves

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ourselves parties and fellow-helpers in them, nor do I see that we have any plea in our favour more plausible than the plea of Saul, of Herod, or the French, in those slaughters.

Many who are parties in this trade, by keeping slaves with views of self-interest, were they to go as soldiers in one of these inland expeditions to catch slaves, they must necessarily grow dissatisfied with such employ, or cease to profess their religious principles. And though the first and most striking part of the scene is done at a great distance, and by other hands, yet every one who is acquainted with the circumstances, and notwithstanding joins in it for the sake of gain only, must, in the nature of things,

be chargeable with the others.

Should we confider ourselves present as spectators, when cruel Negroes privately catch innocent children, who are employed in the fields; hear their lamentable cries, under the most terrifying apprehensions; or should we look upon it as happening in our own families, having our children carried off by favages, we must needs own, that fuch proceedings are contrary to the nature of christianity: should we meditate on the wars which are greatly increased by this trade, and on that affliction which many thousands live in, through apprehensions of being taken or flain; on the terror and amazement that villages are in, when furrounded by these troops of enterprisers; on the great pain and mifery of greaning dying men.

men, who get wounded in those skirmishes: we shall necessarily see, that it is impossible to be parties in fuch a trade, on the motives

of gain, and retain our innocence.

Should we consider the case of multitudes of those people, who in a fruitful foil, and hot climate, with a little labour, raise grain, roots and pulse to eat; spin and weave cotton, and fasten together the large feathers of fowls, to cover their nakedness; many of whom, in much simplicity, live inoffensively in their cottages, and take great comfort in

raising up children.

Should we contemplate on their circumstances, when fuddenly attacked, and labour to understand their inexpressible anguish of foul, who furvive the conflict; should we think on inoffensive women, who fled at the alarm, and at their return faw that village, in which they and their acquaintance were raised up, and had pleasantly spent their youthful days, now lying in a gloomy defolation; fome shocked at finding the mangled bodies of their near friends amongst the slain; others bemoaning the absence of a brother, a fifter, a child, or a whole family of children, who, by cruel men, are bound and carried to market, to be fold, without the least hopes of feeing them again: add to this, the afflicted condition of these poor captives, who are separated from family connections, and all the comforts arising from friendship and acquaintance, carried amongst a people of a strange language, to be parted from their fellow a site of

fellow captives, put to labour in a manner more fervile and wearisome than what they were used to, with many forrowful circumstances attending their slavery; and we must necessarily see, that it belongs not to the followers of Christ to be parties in such a trade,

on the motives of outward gain.

Though there were wars and defolation among the Negroes, before the Europeans began to trade there for flaves, yet now the calamities are greatly increased, so many thousands being annually brought from thence; and we, by purchasing them, with views of self-interest, are become parties with them, and accessary to that increase.

In this case, we are not joining against an enemy who is fomenting discords on our continent, and using all possible means to make slaves of us and our children; but against a

people who have not injured us.

If those who were spoiled and wronged, should at length make slaves of their oppressors, and continue slavery to their posterity, it would look rigorous to candid men: but to act that part toward a people, when neither they nor their fathers have injured us, hath something in it extraordinary, and requires our serious attention.

Our children breaking a bone; getting fo bruised, that a leg or an arm must be taken off; lost for a sew hours, so that we despair of their being found again; a friend hurt, so that he dieth in a day or two; these move us with grief: and did we attend to these

scenes

feenes in Africa, in like manner as if they were transacted in our presence; and sympathise with the Negroes, in all their afflictions and miseries, as we do with our children or friends: we should be more careful to do nothing in any degree helping forward a trade productive of so many, and so great calamities. Great distance makes nothing in our favour.—To willingly join with unrighteousness, to the injury of men who live some thousand miles off, is the same in substance, as joining with it to the injury of our neighbours.

In the eye of pure justice, actions are regarded according to the spirit and disposition they arise from: some evils are accounted scandalous, and the desire of reputation may keep selfish men from appearing openly in them; but he who is shy on that account, and yet by indirect means promotes that evil, and shares in the profit of it, cannot be innocent.

He who, with a view to self-interest, buys a slave, made so by violence, and only on the strength of such purchase holds him a slave, thereby joins hands with those who committed that violence, and in the nature of things becomes chargeable with the guilt.

Suppose a man wants a slave, and being in Guinea, goes and hides by the path where boys pass from one little town to another, and there catches one the day he expects to fail; and taking him on board, brings him home, without any aggravating circumstances. Sup-

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pose another buys a man, taken by them who live by plunder and the flave-trade: they often steal them privately, and often shed much blood in getting them. He who buys the flaves thus taken, pays those men for their wickedness, and makes himself party with them, of him, variety to by Dubord

Whatever nicety of distinction there may be, betwixt going in person on expeditions to catch flaves, and buying those, with a view to felf-interest, which others have taken; it is clear and plain to an upright mind, that fuch diffinction is in words, not in fubftance; for the parties are concerned in the fame work, and have a necessary connection with, and dependance on, each other; for were there none to purchase slaves, they who live by stealing and felling them, would of confequence do less at it. I al only of thid

Some would buy a Negroe brought from Guinea, with a view to felf-interest, and keep him a flave, who yet would feem to scruple to take arms, and join with men em-

ployed in taking flaves.

Others have civil Negroes, who were born in our country, capable and likely to manage well for themselves; whom they keep as flaves, without ever trying them with freedom, and take the profit of their labour as a part of their estates, and yet disapprove bringing them from their own counthere catches one the try.

If those Negroes had come here, as merchants, with their ivory and gold duft, in order

order to trade with us, and some powerful person had took their effects to himself, and then put them to hard labour, and ever after considered them as slaves, the action would

be looked upon as unrighteous.

Those Negroe merchants having children after their being among us, whose endowments and conduct were like other people's in common, if on their attaining to mature age, and requesting to have their liberty, they should be told they were born in slavery, and were lawful slaves, and therefore their request should be denied; such conduct toward them, would be looked upon as unfair

and oppreffive. I to versu bass, sindio deal qui

In the present case, relating to home-born Negroes, whose understandings and behaviour are as good as common among other people, if we have any claim to them as flaves, that claim is grounded on their being the children or offspring of flaves, who, in general, were made fuch through means as unrighteous, and attended with more terrible circumstances than the case last supposed; so that when we trace our claim to the bottom, these home-born Negroes having paid for their education, and given reasonable security to those who owned them, in case of their becoming chargeable, we have no more equitable right to their fervice, than we should if they were the children of honest merchants who came from Guinea in an English vessel to trade withous a swan tomber 18 well he with If we claim any right to them as the children of flaves, we build on the foundation laid by them, who made flaves of their ancestors; so that of necessity we must either justify the trade, or relinquish our right to

them, as being the children of flaves.

Why should it seem right to honest men to make advantage by these people more than by others? Others enjoy freedom, receive wages equal to their work, at or near such time as they have discharged these equitable obligations they are under to those who educated them.—These have made no contract to serve; been no more expensive in raising up than others, and many of them appear as likely to make a right use of freedom as other people; which way then can an honest man withhold from them that liberty, which is the free gift of the Most High to his rational creatures?

The upright in heart cannot succeed the wicked in their wickedness; nor is it consonant to the life they live, to hold fast an ad-

vantage unjuftly gained the only next consil

The Negroes who live by plunder, and the flave-trade, steal poor innocent children, invade their neighbours territories, and spill much blood to get these slaves: and can it be possible for an honest man to think that, with a view to self-interest, we may continue slavery to the offspring of these unhappy sufferers, merely because they are the children of slaves, and not have a share of this guilt?

It is granted by many, that the means used in getting them are unrighteous, and that buying them, when brought here, is wrong; yet as setting them free is attended with some difficulty, they do not comply with it; but seem to be of the opinion, that to give them food and raiment, and keep them servants, without any other wages, is the best way to manage them that they know of: and hoping that their children after them will not be cruel to the Negroes, conclude to leave them as slaves to their children.

While present outward interest is the chief object of our attention, we shall feel many objections in our minds against renouncing our claim to them, as the children of slaves; for being prepossessed with wrong opinions, prevents our seeing things clearly, which, to indifferent persons, are easy to be seen.

Suppose a person seventy years past, in low circumstances, bought a Negroe man and woman, and that the children of fuch person are now wealthy, and have the children of fuch flaves. Admit that the first Negroe man and his wife did as much business as their master and mistress, and that the children of the flaves have done some more than their young masters: suppose, on the whole, that the expence of living has been less on the Negroes fide, than on the other (all which are no improbable suppositions) it follows, that in equity these Negroes have a right to a part of this increase; that should some difficulties arise on their being set free, there is reason Our

322 CONSIDERATIONS ON THE reason for us patiently to labour through them.

As the conduct of men varies, relating to civil fociety; so different treatment is justly due to them. Indiscreet men occasion trouble in the world; and it remains to be the care of such, who seek the good of mankind,

to admonish as they find occasion.

The flothfulness of some of them, in providing for themselves and families, it is likely, would require the notice of their neighbours; nor is it unlikely that some would, with justice, be made servants, and others punished for their crimes. Pure justice points out to each individual their due; but to deny a people the privilege of human creatures, on a supposition that, being free, many of them would be troublesome to us, is to mix the condition of good and bad men together, and treat the whole as the worst of them deferve.

If we seriously consider, that liberty is the right of innocent men; that the mighty God is a refuge for the oppressed; that in reality we are indebted to them; that they being set free, are still liable to the penalties of our laws, and as likely to have punishment for their crimes as other people: this may answer all our objections. And to retain them in perpetual servitude, without just cause for it, will produce effects, in the event, more grievous than setting them free would do, when a real love to truth and equity was the motive to it.

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Our authority over them stands originally in a purchase made from those who, as to the general, obtained theirs by unrighteousness. Whenever we have recourse to such authority, it tends more or less to obstruct the channels, through which the perfect plant in us receives nourishment. Had one consults out

There is a principle, which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God .-- It is deep, and inward, confined to no forms of religion, nor excluded from any, where the heart stands in perfect fincerity. In whomfoever this takes root, and grows, of what nation foever, they become brethren, in the best fense of the expression. Using ourselves to take ways which appear most easy to us, when inconfistent with that purity, which is without beginning, we thereby fet up a government of our own, and deny obedience to him, whose fervice is true liberty.

He that hath a fervant, made so wrongfully, and knows it to be fo, when he treats him otherwise than a free man, when he reaps the benefit of his labour, without paying him fuch wages as are reasonably due to free men for the like fervice, cloaths excepted; these things, tho' done in calmness, without any shew of disorder, do yet deprave the mind in like manner, and with as great certainty, as prevailing cold congeals water. These steps taken by masters, and their conduct striking the minds of their children,

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whilst young, leave less room for that which is good to work upon them. The customs of their parents, their neighbours, and the people with whom they converse, working upon their minds; and they, from thence, conceiving ideas of things, and modes of conduct, the entrance into their hearts becomes, in a great measure, shut up against the gentle movings of uncreated purity.

From one age to another, the gloom grows thicker and darker, till error gets established by general opinion; that whoever attends to perfect goodness, and remains under the melting influence of it, finds a path unknown to many, and fees the necessity to lean upon the arm of divine strength, and dwell alone, or with a few, in the right committing their cause to him, who is a refuge for his people, in all their troubles.

Where, through the agreement of a multitude, some channels of justice are stopped, and men may support their characters as just men, by being just to a party, there is great danger of contracting an alliance with that spirit, which stands in opposition to the God of love, and spreads discord, trouble, and vexation among fuch who give up to the influence of it.

Negroes are our fellow creatures, and their present condition amongst us requires our ferious confideration. We know not the time when those scales, in which mountains are weighed, may turn. The Parent of mankind is gracious: his care is over his **fmalleft**

fmallest creatures; and a multitude of men escape not his notice: And though many of them are trodden down, and despised, yet he remembers them: he feeth their affliction, and looketh upon the spreading increasing exaltation of the oppressor. He turns the channels of power, humbles the most haughty people, and gives deliverance to the oppreffed, at fuch periods as are confistent with his infinite justice and goodness. And wherever gain is preferred to equity, and wrong things publickly encouraged to that degree, that wickedness takes root, and spreads wide amongst the inhabitants of a country, there is real cause for forrow to all such, whose love to mankind stands on a true principle, and who wifely confider the end and event of things.

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LORD'S OUTWARD GIFTS.

First printed in the Year 1768.

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JAMES iii. 17.

The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrify.

INTRODUCTION.

MY mind bath often been affected with forrow, on account of the prevailing of that spirit, which leads from an humble waiting on the inward teaching of Christ, to pursue ways of living, attended with unnecessary labour, and which draws forth the minds of many people

ple to feek after outward power, and to strive for riches, which frequently introduce oppression, and bring forth wars and grievous calamities.

It is with reverence that I acknowledge the mercies of our heavenly Father, who, in infinite love, did vifit me in my youth, and wrought a belief in me, that through true obedience a state of inward purity may be known in this life, in which we may love mankind in the same love with which our Redeemer loveth us, and therein learn resignation to endure hardships, for the real good of others.

"While the eye is fingle, the whole body is full of light," Mat. vi. 22. but for want of this, selfish defires, and an imaginary superiority, darken the mind; hence injustice frequently proceeds; and where this is the case, to convince the judgment, is the most effectual remedy.

Where violent measures are pursued in opposing injustice, the passions, and resentments of the injured, frequently operate in the profecution of their defigns; and after conflicts productive of very great calamities, the minds of contending parties often remain as little acquainted with the pure principle of divine love, as they were before; but where people walk in that pure light in which all their " works are wrought " in God," John iii. 21, and under oppression persevere in the meek spirit, and abide firm in the cause of truth, without actively complying with oppressive demands, through those the Lord bath often manifested bis power, in opening the understandings of others, to the promoting righteousness in the earth.

A time,

328 INTRODUCTION.

A time, I believe, is coming, wherein this divine work will so spread and prevail, that "Nation shall not lift up sword against nation, "nor learn war any more," Isaiah ii. 4. And as we, through the tender mercies of God, do feel that this precious work is begun, I am concerned to encourage my brethren and fisters in a holy care and diligence, that each of us may so live under the sanctifying power of truth, as to be redeemed from all unnecessary cares; that our eye being single to him, no customs, however prevalent, which are contrary to the wisdom from above, may hinder us from faithfully sollowing his holy leadings, in whatsoever be may graciously appoint for us.

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PURE WISDOM,

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MANPOLICY.

I strong smit be to please win white the love O have our trust settled in the Lord, and not to feek after, nor defire outward treasures, any further than his holy spirit leads us therein, is a happy state, as faith the prophet, "Bleffed is the man that " trusteth in the Lord, and whose hope the " Lord is." a no show all . In the precion

Pure wisdom leads people into lowliness of mind, in which they learn refignation to the divine will, and contentment in fuffering for his cause, when they cannot keep a clear con-

science without suffering.

In this pure wisdom the mind is attentive to the root, and original spring of motions and defires; and as we know "the Lord to " be our refuge," and find no fafety, but in humbly walking before him; we feel an holy engagement, that every defire which leads therefrom may be brought to judgment.

While we proceed in this precious way, and find ardent longings for a full deliverance turt

from

from every thing which defiles, all profpects of gain, that are not confiftent with the wifdom from above, are confidered as fnares, and an inward concern is felt, that we may live under the cross, and faithfully attend to that holy spirit, which is sufficient to preferve out of them.

When I have confidered that faying of Christ, Mat. vi. 19, "Lay not up for your-" felves treasures upon earth," his omnipotence hath often occurred to my mind.

While we believe that he is every where present with his people, and that perfect goodness, wisdom and power, are united in him, how comfortable is the consideration.

Our wants may be great, but his power is greater. We may be oppressed and despised, but he is able to turn our patient sufferings into profit to ourselves, and to the advancement of his work on earth. His people, who feel the power of his cross, to crucify all that is selfish in them, who are engaged in outward concerns, from a convincement that it is their duty, and resign themselves, and their treasures, to him; these feel that it is dangerous to give way to that in us, which craves riches and greatness in this world.

As the heart truly contrite, earnestly defires "to know Christ, and the fellowship "of his sufferings," Phil. iii. 10, so far as the Lord for gracious ends may lead into them; as such feel that it is their interest to put their trust in God, and to seek no gain but but that which he, by his holy spirit, leads into; fo, on the contrary, they who do not reverently wait for this divine teacher, and are not humbly concerned, according to their measure, " to fill up that which is behind of " the afflictions of Christ," Col. i. 24, in patiently fuffering for the promoting righteoufness in the earth; but have an eye toward the power of men, and the outward advantage of wealth, these are often attentive to those employments which appear profitable, even though the gains arise from such trade and business which proceeds from the workings of that spirit, which is estranged from the felf-denying life of an humble contrite christian.idw jud amobile to eans

While I write on this subject, I feel my mind tenderly affected toward those honestly disposed people, who have been brought up in employments attended with those difficulties.

To fuch I may fay, in the feeling of our heavenly Father's love, and number myfelf with you, O that our eyes may be fingle to the Lord! may we reverently wait on him for ftrength, to lay afide all unnecessary expence of every kind, and learn contentment, in a plain simple life.

May we, in lowliness, submit to the leadings of his spirit, and enter upon any outward employ which he graciously points out to us, and then whatever difficulties arise, in consequence of our faithfulness, I trust they will work for our good.

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Small

Small treasure to a resigned mind is sufficient. How happy is it to be content with a little, to live in humility, and feel that in us, which breathes out this language, Abba! Father.

If that, called the wisdom of this world, had no resemblance of true wisdom, the name of wisdom, I suppose, had not been given to it.

As wasting outward substance, to gratify vain defires, on one hand; fo flothfulness and neglect, on the other, do often involve men and their families in trouble, and reduce them to want and diffress; to shun both these opposite vices, is good in itself, and hath a refemblance of wisdom; but while people thus provident, have it principally in view to get riches, and power, and the friendship of this world, and do not humbly wait for the spirit of truth to lead them in purity; these, through an anxious care to obtain the end defired, reach forth for gain in worldly wifdom, and, in regard to their inward state, fall into divers temptations and fnares. And though fuch may think of applying wealth to good purposes, and to use their power to prevent oppression, yet wealth and power is often applied otherwise; nor can we depart from the leadings of our holy shepherd, with-

Great wealth is frequently attended with power, which nothing but divine love can qualify the mind to use rightly; and as to the humility, and uprightness of our children

dren after us, how great is the uncertainty! If, in acquiring wealth, we take hold on the wisdom which is from beneath, and depart from the leadings of truth, and example our children herein, we have great cause to apprehend, that wealth may be a snare to them; and prove an injury to others, over whom their wealth may give them power.

To be redeemed from that wisdom which is from beneath, and walk in the light of the Lord, is a precious situation; thus his people are brought to put their trust in him; and in this humble considence in his wisdom, goodness and power, the righteous find a refuge in adversities, superior to the greatest outward helps, and a comfort more certain than any worldly advantages can afford.

ON L A B'O U Robusti

HAVING from my childhood teen used to bodily labour for a living, I may express my experience therein.

Right exercise affords an innocent pleasure in the time of it, and prepares us to enjoy the sweetness of rest; but from the extremes

each way, arife inconveniences.

Moderate exercise opens the pores, gives the blood a lively circulation, and the better enables us to judge rightly respecting that portion of labour which is the true medium. "The fowls of the air fow not, nor gather into barns, yet our heavenly Father feedeth them," Matt. vi. 26; nor do I believe that infinite goodness and power would have allotted labour to us, had he not feen that labour was proper for us in this life.

The original design, and true medium of labour, is a subject, that, to me, appears

worthy of our ferious confideration.

Idle men are often a burden to themselves, neglect the duty they owe to their families, and become burdensome to others also.

As outward labour, directed by the wifdom from above, tends to our health, and adds to our happiness in this life; so, on the contrary, entering upon it in a selfish spirit, and pursuing it too long, or too hard, hath a contrary effect.

I have observed, that too much labour not only makes the understanding dull, but so intrudes upon the harmony of the body, that after ceasing from our toil, we have another to pass through, before we can be so composed as to enjoy the sweetness of rest.

From too much labour in the heat, frequently proceeds immoderate fweats, which do often, I believe, open the way for difor-

ders, and impair our conflitutions.

When we go beyond the true medium, and feel weariness approaching, but think business may suffer if we cease, at such a time spirituous liquors are frequently taken, with a view to support nature under these fatigues.

I have

I have found that too much labour in the fummer heats the blood, that taking firong drink to support the body under such labour, increaseth that heat, and though a person may be to far temperate as not to manifest the least disorder, yet the mind, in such a circumftance, doth not retain that calmness and ferenity, which we should endeavour to live ife, who have as just a right to liberty as vini

Thus toiling in the heat, and drinking strong liquor, makes men more resolute, and less considerate, and tends very much to difqualify from fuccessfully following him who is meek and low of heart.

As laying out business, more than is confiftent with pure wisdom, is an evil, so this evil frequently leads into more. Too much business leads to hurry. In the hurry and toil too much strong drink is often used, and hereby many proceed to noise and wantonness, and some, the more considerate, do often fuffer loss, as to a true composedness of of mind a equitably due to them baim

I feel fincere defires in my heart that no rent, nor interest, might be laid so high as to be a snare to tenants. That no desires of gain may draw any too far in business. That no cares to support customs, which have not their foundation in pure wisdom, may have place in our minds, but that we may build on the fure foundation, and feel our holy shepherd to lead us, who alone is able to pre-ferve us, and bring forth from every thing which defiles.

Having

Having feveral times, in my travels, had opportunity to observe the labour and manner of life of great numbers of flaves, it appears to me that the true medium is lamentably neglected by many, who affign them

their portion of labour. It is a should fine and

Without faying much at this time, concerning buying and felling men for term of life, who have as just a right to liberty as we have, nor about the great miseries, and effusion of blood, consequent to promoting the flave-trade; and to speak as favourably as may be, with regard to continuing those in bondage who are amongst us, we cannot say there is no partiality in it: for whatever tenderness may be manifested by individuals in their life time toward them, yet for people to be transmitted from a man to his posterity, in the helpless condition of slaves, appears inconfistent with the nature of the gospel spi-From fuch proceedings it often follows, that perfons in the decline of life, are deprived of monies equitably due to them, and committed to the care, and fubjected to the absolute power of young unexperienced men, who know but little about the weakness of old age, nor understand the language of declining life. And we send to send of

Where parents give their estates to their children, and then depend on them for a maintenance, they fometimes meet with great inconveniences; but if the power of possession, thus obtained, doth often reverse the obligations of gratitude and filial duty, and makes

makes manifest, that youth are often ignorant of the language of old age, how hard is the case of antient Negroes, who, deprived of the wages equitably due to them, are left to young people, who have been used to look upon them as their inferiors.

For men to behold the fruits of their labour withheld from them, and possessed by others. and in old age find themselves defitute of those comfortable accommodations, and that tender regard which their time of life re-

When they feel pains, and stiffness in their joints and limbs, weakness of appetite, and that a little labour is wearifome, and ftill behold themselves in the neglected uncomfortable condition of a flave, and oftentimes to

a young unfympathifing man. Juoty ac and

For men to be thus treated from one generation to another, who, besides their own distresses, think on the slavery entailed on their posterity, and are giveved! what difagreeable thoughts must they have of the professed followers of Jesus! and how must their groans afcend to that almighty being who will be a refuge for the oppressed," By cherishing the Ipinit of pride ximilar love of praise in them. I believe they may forcetimes improve faster in learning that otherwise they would, but to take measures

to forward children in learning, which naturally tend to divert their minds from true Nonlity, appears to me to favour of the wife

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the case of antient Negroca, who, deprived

makes manifelt, that youth are often igno-

Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God, Mark x. 14.

To encourage children to do things with a view to get praise of men, to me appears an obstruction to their being inwardly acquainted with the spirit of truth. For it is the work of the Holy Spirit to direct the mind to God, that in all our proceedings we may have a single eye to him. To give alms in secret, to fast in secret, and labour to keep clear of that disposition reproved by our Saviour, "But all their works they do "for to be seen of men." Matt. xxii. 5.

That divine light which enlightens all men, I believe, does often thine in the minds of children very early, and to humbly wait for wisdom, that our conduct toward them may tend to forward their acquaintance with it, and strengthen them in obedience thereto, appears to me to be a duty on all of us.

By cherishing the spirit of pride, and the love of praise in them, I believe they may sometimes improve faster in learning, than otherwise they would, but to take measures to forward children in learning, which naturally tend to divert their minds from true humility, appears to me to savour of the wisdom of this world.

If tutors are not acquainted with fanctification of spirit, nor experienced in an humble waiting for the leadings of truth, but follow the maxims of the wisdom of this world, such children who are under their tuition, appear to me to be in danger of imbibing thoughts, and apprehensions, reverse to that meekness, and lowliness of heart, which is necessary for all the true followers of Christ.

Children at an age fit for schools, are in a time of life which requires the patient attention of pious people, and if we commit them to the tuition of fuch, whose minds we believe are not rightly prepared to " train them "up in the nurture and admonition of the " Lord," we are in danger of not acting the part of faithful parents toward them; for our heavenly father doth not require us to do evil, that good may come of it; and it is needful that we deeply examine ourselves, left we get lentangled in the wildom of this world, and, through wrong apprehensions, take fuch methods in education, as may prove a great injury to the minds of our appetable to usual syphon or

It is a lovely fight to behold innocent children! and when they are fent to fuch schools where their tender minds are in imminent danger of being led astray by tutors, who do not live a self-denying life, or by the converfation of such children who do not live in innocence, it is a case much to be lamented.

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While

While a pious tutor hath the charge of no more children than he can take due care of. and keeps his authority in the truth, the good fpirit in which he leads and governs, works on the minds of fuch who are not hardened. and his labours not only tend to bring them forward in outward learning, but to open their understandings with respect to the true christian life; but where a person hath charge of too many, and his thoughts and time are fo much employed in the outward affairs of his school, that he does not so weightily attend to the spirit and conduct of each individual, as to be enabled to administer rightly to all in due feafon; through fuch omiffion he not only fuffers, as to the state of his own mind, but the minds of the children are in danger of fuffering alfording littlife to had

To watch the spirit of children, to nurture them in gospel love, and labour to help them against that which would mar the beauty of their minds, is a debt we owe them; and a faithful performance of our duty, not only tends to their lasting benefit, and our own peace, but also to render their company

agreeable to us.

Instruction, thus administered, reaches the pure witness in the minds of such children who are not hardened, and begets love in them toward those who thus lead them on; but where too great a number are committed to a tutor, and he, through much cumber, omits a careful attention to the minds of children,

dren, there is danger of disorders gradually increasing amongst them, till the effects thereof appear in their conduct, too strong to be

eafily remedied.

A care hath lived on my mind, that more time might be employed by parents at home, and by tutors at school, in weightily attending to the spirit and inclinations of children, and that we may so lead, instruct, and govern them, in this tender part of life, that nothing may be omitted in our power, to help them on their way to become the children of our father, who is in heaven as alread the door

Meditating on the fituation of schools in our provinces, my mind hath, at times, been affected with forrow, and under these exercifes it hath appeared to me, that if those who have large chates, were faithful flewards, and laid no rent, nor interest, nor other demand, higher than is consistent with universal love; and those in lower circumstances, would, under a moderate employ, shun unnecessary expence, even to the smallest article; and all unite in humbly feeking to the Lord, he would graciously instruct us, and frengthen us, to relieve the youth from various fnares, in which many of them are which is our enemy, are the most belgnation the root comparts of the ore consected

In this faits the mind is tender, and inwardly watchful that the love of gain draw us more are buffners, which may weaken NO love to our heavenly father, of bring unnecessary trouble to any of his creatilities? Butter

On the RIGHT USE of the LORD's

Sour understandings are opened by the pure light, we experience that, through an inward approaching to God, the mind is strengthened in obedience; and that by gratifying those desires which are not of his begetting, those approaches to him are obstructed, and the deceivable spirit gains strength.

These truths, being as it were engraven upon our hearts, and our everlasting interest in Christ evidently concerned herein, we become fervently engaged, that nothing may be nourished which tends to feed pride or self-love in us. Thus in pure obedience we are not only instructed in our duty to God, but also in the affairs which necessarily relate to this life, and the spirit of truth which guides into all truth, leavens the mind with a pious concern, that "whatsoever we do in "word or deed, may be done in his name," Col. iii, 17.

Hence fuch buildings, furniture, food, and raiment, as best answer our necessities, and are the least likely to feed that selfish spirit which is our enemy, are the most acceptable to us.

In this state the mind is tender, and inwardly watchful, that the love of gain draw us not into any business, which may weaken our love to our heavenly father, or bring unnecessary trouble to any of his creatures.

Thus

Thus the way gradually opens to cease from that spirit which craves riches and things fetched far, which so mixeth with the customs of this world, and fo intrudes upon the true harmony of life, that the right medium of labour is very much departed from. And as the minds of people are fettled in a steady concern, not to hold nor possess any thing but what may be held confiftent with the wifdom from above, they consider what they possess as the gift of God, and are inwardly exercised, that in all parts of their conduct they may act agreeable to the nature of the peaceable government of Christ.

A little supports such a life; and in a state truly refigned to the Lord, the eye is fingle, to fee what outward employ he leads into, as a means of our subsistence, and a lively care is maintained to hold to that without

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launching further, same they to 192180 teams There is a harmony in the feveral parts of this divine work in the hearts of people; he who leads them to cease from those gainful employments, carried on in that wifdom which is from beneath, delivers also from the defire after worldly greatness, and reconciles the mind to a life so plain, that a little doth fuffice in or mather according to classifing

Here the real comforts of life are not lefsened. Moderate exercise, in the way of true wisdom, is pleasant both to mind and body.

Food and raiment fufficient, though in the greatest simplicity, is accepted with content or greatach, may lead sobutiang bus

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The mutual love, subsisting between the faithful followers of Christ, is more pure than that friendship which is not seasoned with humility, how specious soever the appearance.

Where people depart from pure wisdom in one case, it is often an introduction to depart from it in many more; and thus a spirit which seeks for outward greatness, and leads into worldly wisdom to attain it, and support it, gets possession of the mind.

In beholding the customary departure from the true medium of labour, and that unnecessary toil which many go through, in supporting outward greatness, and procuring

delicacies:

In beholding how the true calmness of life is changed into hurry, and that many, by eagerly pursuing outward treasure, are in great danger of withering as to the inward state of the mind:

In meditating on the works of this spirit, and on the desolations it makes amongst the professors of christianity, I may thankfully acknowledge, that I often seel pure love beget longings in my heart, for the exaltation of the peaceable kingdom of Christ, and an engagement to labour according to the gift bestowed on me, for the promoting an humble, plain, temperate way of living: a life where no unnecessary cares, nor expences, may encumber our minds, nor lessen our ability to do good; where no desires after riches, or greatness, may lead into hard dealing;

ing; where no connections with worldlyminded men, may abate our love to God, nor weaken a true zeal for righteousness: a life, wherein we may diligently labour for refignedness to do, and fuffer, whatever our heavenly father may allot for us, in recon-

ciling the world to himself.

When the prophet Isaiah had uttered his vision, and declared that a time was coming wherein " fwords should be beat into plow-" shares, and spears into pruning hooks, and " that nation should not lift up sword against " nation, nor learn war any more;" he immediately directs the minds of people to the divine teacher, in this remarkable language, " O house of Jacob, come ye and let us walk " in the light of the Lord," Isaiah ii. 5.

To wait for the direction of this light, in all temporal as well as spiritual concerns, appears necessary; for if in any case we enter lightly into temporal affairs, without feeling this spirit of truth to open our way therein, and through the love of this world proceed on, and feek for gain by that business or traffic, which " is not of the father, but of " the world," I John ii. 16, we fail in our testimony to the purity and peace of his government; and get into that which is for chastisement.

This matter hath lain heavy on my mind, it being evident, that a life less humble, less simple and plain, than that which Christ leads his sheep into, does necessarily require a support, which pure wisdom does not provide

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vide for; hence there is no probability of our being "a peculiar people, so zealous of good "works, as to have no fellowship with works "of darkness," Titus ii. 14 Ephes. v. 11, while we have wants to supply which have their foundation in custom, and do not come within the meaning of those expressions, "your heavenly father knoweth that ye have "need of all these things," Matt. vi. 32.

These things which he beholds necessary for his people, he fails not to give them in his own way, and time; but as his ways are above our ways, and his thoughts above our thoughts, so imaginary wants are different "from these things which he knoweth that

" we have need of."

As my meditations have been on these things, compassion hath filled my heart toward my sellow creatures, involved in customs, grown up in "the wisdom of this "world, which is soolishness with God," Cor. iii. 19; and O that the youth may be so thoroughly experienced in an humble walking before the Lord, that they may be his children, and know him to be their refuge, their safe unfailing refuge! through the various dangers attending this uncertain state of being.

If those whose minds are redeemed from the love of wealth, and who are content with a plain simple way of living, do yet find that to conduct the affairs of a family, without giving countenance to unrighteous proceed-

ings,

LORD'S OUTWARD GIFTS. 347

ings, or having fellowship with works of darkness, the most diligent care is necessary:

If customs, distinguishable from universal righteousness, and opposite to the true self-denying life, are now prevalent, and so mixed with trade, and with almost every employ, that it is only through humble waiting on the inward guidance of truth, that we may reasonably hope to walk safely, and support an uniform testimony to the peaceable government of Christ:

If this be the case, how lamentably do they expose themselves to temptations, who give way to the love of riches, conform to expensive living, and reach forth for gain, to support customs, which our holy shepherd leads not

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ings, or having fellowship with works of darkness, the most diligent care is necessiary's If cufforns, diffing afficiale from stainerful, alebroudagis, and opposite to the true felfdenying life, are now provalent, and it achie ed with trade, and with almost every outploy, that it is only through humble validing on the mount quidwice of touch they we may realizably hope to welk fately, and the post on uniform tellingary to the peacethe The Day In the Manual over

If this he the cafe, how lamentably do there expole their three to temptations, who gives way to the love of riches, couforn to expense five live to the good forth for gain to fupport cultaris at ich our halv thephera leads not into, the construction that the construction of the construction o

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And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the fons of men. then quiele of noderflanding in the lear of

INTRODUCTION.

CONSIDERATIONS

As mankind from one parent are divided into many families, and as trading to sea is greatly increased within a few ages past; amidst this extended commerce, how necessary is it that the professed followers of Christ keep sacred his holy name, and he employed about trade and traffic no farther than justice and equity evidently accompanies? that we may give no just cause of offence to any, however distant, or unable to plead their own cause; and may continually keep in view, the spreading of the true and saving knowledge of God, and his son Jesus Christ, amongst our fellow creatures, which through his infinite love, some feel to be more precious than any other treasure.

Fig. pringt iAthe Hear 3770.

On ferving the Lord in our outward employments.

INDER the humbling dispensations of the Father of mercies, I have felt an inward labour for the good of my fellow creatures, and a concern that the holy spirit, which alone can restore mankind to a state of true harmony, may with singleness of heart be waited for and followed.

I trust there are many under that visitation, which, if faithfully attended to, will make them quick of understanding in the fear of the Lord, and qualify with firmness to be

be true patterns of the christian life, who in living and walking may hold forth an invitation to others, to come out of the entangle-

ments of the spirit of this world.

And that which I feel first to express is, a care for those who are in circumstances. which appear difficult, with respect to supporting their families in a way answerable to pure wisdom, that they may not be discouraged, but remember that in humbly obeying the leading of Christ, he owneth us as his friends, "Ye are my friends if ye do " whatsoever I command you;" and to be a friend to Christ, is to be united to him, who hath all power in heaven and in earth; and tho' a woman may forget her fucking child, yet will he not forget his faithful ones.

The condition of many who dwell in cities hath often affected me with a brotherly fympathy, attended with a defire that relignation may be laboured for; and where the holy leader directeth to a country life or some change of employ, he may be faithfully followed; for under the refining hand of the Lord I have feen, that the inhabitants of some cities are greatly increased through some branches of business which his holy spirit doth not lead into, and that being entangled in these things, tends to bring a cloud over the minds of people convinced of the leadings of this holy leader, and obstructs the coming of the kingdom of Christ on earth as it is in

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352 ON SERVING THE LORD IN OUR

Now if we indulge a defire to imitate our neighbours in those things which harmonise not with the true christian walking, these entanglements may hold fast to us, and some, who in an awakening time, feel tender scruples, with respect to their manner of life, may look on the example of others more noted in the church, who yet may not be refined from every degree of dross; and by looking on these examples, and desiring to support their families in a way pleasant to the natural mind, there may be danger of the worldly wisdom gaining strength in them, and of their departure from that pure feeling of truth, which if faithfully attended to, would teach contentment in the divine will, even in a very low estate.

One formerly speaking on the profitableness of true humility, saith, " He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, whilst by a mind content with little, he imitates their want of nothing." Cave's

primitive christianity, page 31.

"It is not enough, fays Tertullian, that a christian be chaste and modest, but he must appear to be so: a virtue of which he should have so great a store, that it should flow from his mind upon his habit, and break from the retirements of his conscience, into the superficies of his life. Same book, page 43.

"The garments we wear, fays Clemens, ought to be mean and frugal—that is true simplicity of habit, which takes away what is vain and superfluous; that the best and most

riofity. Page 49. us ; any qual which behind

Though the change from day to night, is by a motion fo gradual as scarcely to be perceived, yet when night is come we behold it very different from the day, and thus as people become wife in their own eyes, and prudent in their own fight, customs rife up from the spirit of this world, and spread by little and little, till a departure from the fimplicity that there is in Chrift, becomes as diftinguishable as light from darkness, to such who are crucified to the world.

Our holy shepherd, to encourage his flock in firmness and perseverance, reminds them of his love for them, " As the father hath " loved me, so have I loved you; continue ye " in my love;" and in another place graciously points out the danger of departing therefrom, by going into unfuitable employments; this he represents in the similitude of offence from that useful active member, the hand; and to fix the instruction the deeper, names the right hand, " If thy right hand offend thee cut it " off and cast it from thee"-If thou feelest offence in thy employment, humbly follow him who leads into all truth, and is a ftrong and faithful friend to those who are resigned we creatures, and been consmit of

Again, he points out those things which appearing pleafant to the natural mind, are not best for us, in the similitude of offence from the eye, " If thy right eye offend thee " pluck it out, and cast it from thee." To

pluck

pluck out the eye, or cut off the hand, is attended with sharp pain; and how precious is the instruction which our redeemer thus opens to us, that we may not faint under the most painful trials, but put our trust in him, even in him who sent an angel to feed Elijah in the wilderness; who sed a multitude with a sew barley loaves, and is now as attentive to the

wants of his people as ever.

The prophet Isaiah, represents the unrighteous doings of the Ifraelites toward the poor. as the fruits of an effeminate life, " As for " my people, children are their oppressors, " and women rule over them; what mean ye " that ye beat my people to pieces, and grind " the faces of the poor, faith the Lord God." Then he mentions the haughtiness of the daughters of Sion, and enumerates many ornaments, as instances of their vanity, to uphold which, the poor were so hardly dealt with, that he fets forth their poverty, their leanness and inability to help themselves, in the similitude of a man maimed by violence or " beaten to pieces," and forced to endure the painful operation of having his face gradually worn away in the manner of grinding.

And I may here add, that at times, when I have felt true love open my heart towards my fellow creatures, and been engaged in weighty conversation in the cause of righte-ousness, the instructions I have received under these exercises, in regard to the true use of the outward gifts of God, have made deep

and lafting impressions on my mind.

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I have here beheld, how the defire to provide wealth, and to uphold a delicate life hath grievously entangled many, and been like fnares to their offspring; and though some have been affected with a sense of their difficulties, and appeared defirous, at times, to be helped out of them; yet for want of abiding under the humbling power of truth, they have continued in these entanglements; for in remaining conformable to this world, and giving way to a delicate life, this expenfive way of living in parents and in children, hath called for a large fupply, and in anfwering this call " the faces of the poor" have been ground away, and made thin thro' hard dealing.

There is balm, there is a physician! and O what longings do I feel! that we may embrace the means appointed for our healing, know that removed which now ministers cause for the cries of many people to ascend to heaven against their oppressors, and that we

may fee the true harmony restored.

Behold " how good and how pleasant it is, " for brethren to dwell together in unity." The nature of this unity is thus opened by the apostle, " If we walk in the light, as " Christ is in the Light, we shall have fel-" lowship one with another, and the blood " of Christ will cleanse us from all sin."

The land may be polluted with innocent blood, which like the blood of Abel may cry to the Almighty; but those who " walk in " the light as Christ is in the light," they know 356 On serving the LORD in our know the "lamb of God, who taketh away "fin."

Walking is a phrase frequently used in scripture, to represent our journey through life, and appears to comprehend the various affairs and transactions properly relating to our be-

ing in this world.

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Christ being the light, dwells always in the light, and if our walking be thus, and in every affair and concern we faithfully follow this divine leader; he preserves from giving just cause for any to quarrel with us; and where this foundation is laid and mutually kept to, by families conversant with each other, the way is open for these comforts in fociety, which our heavenly father intends as a part of our happiness in this world; and then we may experience the goodness, and pleafantness of dwelling together in unity; but where ways of living take place, which tend to oppression, and in the pursuit of wealth, people do that to others which they know would not be acceptable to themselves, either in exercifing an absolute power over them, or otherwise laying on them unequitable burdens; here a fear lest that measure should be meeted to them, which they have measured to others, incites a care to support that by craft and cunning devices which stands not on the firm foundation of righteoulness: thus the harmony of fociety is broken, and from hence commotions and wars do frequently arise in the world. " Come

" Come out of Babylon, my people, that " ye be not partakers of her fins, and that " ye receive not of her plagues." Rev. xv. 3, 4. This Babel, or Babylon, was built in the spirit of self-exaltation: "Let us build us a city and a tower, whose top may reach to " heaven, and let us make us a name." Gen. xi. 4. In departing from an humble trust in God, and following a felfish spirit, people have intentions to get the upperhand of their fellow creatures, privately meditate on means to obtain their ends, have a language in their hearts which is hard to understand. In Babel the language is confounded.

This city is represented as a place of business, and those employed in it as merchants of the earth: "The merchants of the earth " are waxed rich through the abundance of

" her delicacies." Rev. xviii. 3.

And it is remarkable in this call, that the language from the father of mercies is, my people, " Come out of Babylon, my people!" Thus his tender mercies are toward us in an imperfect flate; and as we faithfully attend to the call, the path of righteousness is more and more opened; cravings, which have not their foundation in pure wisdom, more and more cease; and in an inward purity of heart, we experience a restoration of that which was loft at Babel, represented by the inspired prophet in the " returning of a pure " language." Zeph. iii. 9.

Happy for them who humbly attend to the call, "Come out of Babylon, my people."

For though in going forth we may meet with trials, which for a time may be painful, yet as we bow in true humility, and continue in it, an evidence is felt that God only is wife: and that in weaning us from all that is felfish, he prepares the way to a quiet habitation where all our defires are bounded by his wifdom. And an exercise of spirit attends me, that we who are convinced of the pure leadings of truth, may bow in the deepest reverence, and fo watchfully regard this leader, that many who are grievously entangled in a wilderness of vain customs, may look upon us, and be instructed. And O that such who have plenty of this world's goods, may be faithful in that with which they are entrusted! and example others in the true christian walking.

Our bleffed Saviour, speaking on worldly greatness, compares himself to one waiting and attending on a company at dinner; "Whether is greater, he that sitteth at meat

" or he that serveth? Is not he that sitteth at meat? but I am amongst you as he that

" ferveth." Luke xxii. 27.

Thus in a world greatly disordered, where men aspiring to outward greatness were wont to oppress others to support their designs, he who was of the highest descent, being the Son of God, and greater than any amongst the greatest families of men, by his example and doctrines foreclosed his followers from claiming any shew of outward greatness, from ON THE EXAMPLE OF CHRIST. 359

any supposed superiority in themselves, or derived from their ancestors.

He who was greater than earthly princes, was not only meek and low of heart, but his outward appearance was plain and lowly, and free from every stain of the spirit of this world.

Such was the example of our bleffed Redeemer, of whom the beloved disciple said, "He that saith he abideth in him, ought also to walk even as he walked."

John Bradford, who suffered martyrdom, under queen Mary, wrote a letter to his friends out of prison, a short time before he was burnt, in which are these expressions; "Consider your dignity as children of God and temples of the Holy Ghost, and members of Christ, be ashamed therefore to think, speak, or do any thing unseemly, for God's children and the members of Christ." Fox's Acts and Monuments, page 1177.

there is a formit application of personal trens

On the example of CHRIST.

As my mind hath been brought into a brotherly feeling with the poor, as to the things of this life, who are under trials in regard to getting a living in a way answerable to the purity of truth; a labour of

heart hath attended me, that their way may not be made difficult through the love of money in those who are tried with plentiful estates, but that they with tenderness of heart

may fympathize with them.

It was the faying of our bleffed Redeemer, "Ye cannot ferve God and mammon." There is a deep feeling of the way of purity, a way in which the wisdom of the world hath no part, but is opened by the spirit of truth, and is "called the way of holiness;" a way in which the traveller is employed in watching unto prayer; and the outward gain we get in this journey is considered as a trust committed to us, by HIM who formed and supports the world; and is the rightful director of the use and application of the product of it.

Now except the mind be preserved chaste, there is no safety for us; but in an estrangement from true resignation, the spirit of the world casts up a way, in which gain is many times principally attended to, and in which there is a selfish application of outward treasures.

How agreeable to the true harmony of fociety, is that exhortation of the apostle?

"Look not every man on his own things,

" but every man also on the things of others.
" Let this mind be in you which was also in

" Christ Jesus."

A person in outward prosperity may have the power of obtaining riches, but the same mind being in him which is in Christ Jesus,

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he may feel a tenderness of heart towards those of low degree; and instead of setting himself above them, may look upon it as an unmerited favour, that his way through life is more easy than the way of many others; may improve every opportunity of leading forth out of those customs which have entangled the family; employ his time in looking into the wants of the poor members, and hold forth fuch a perfect example of humiliation, that the pure witness may be reached in many minds; and the way opened for

a harmonious walking together.

Jefus Chrift, in promoting the happiness of others, was not deficient in looking for the helpless, who lay in obscurity, nor did he fave any thing to render himfelf honourable amongst men, which might have been of more use to the weak members in his Father's family; of whose compassion towards us I may now speak a little. He who was perfeetly happy in himself, moved with infinite love, " took not upon him the nature of an-" gels," but our imperfect natures, and therein wreftled with the temptations which attend us in this life; and being the Son of HIM who is greater than earthly princes, yet became a companion to poor, fincere-hearted men; and though he gave the clearest evidence that divine power attended him, yet the most unfavourable constructions were framed by a felf-righteous people; those miracles represented as the effect of a diabolical power, and endeavours used to render him

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him hateful, as having his mission from the prince of darkness; nor did their envy cease till they took him like a criminal, and brought him to trial. Though fome may affect to carry the appearance of being unmoved at the apprehension of distress, our dear Redeemer, who was perfectly fincere, having the same human nature which we have, and feeling, a little before he was apprehended, the weight of that work upon him, for which he came into the world, was "forrowful " even unto death;" here the human nature struggled to be excused from a cup so bitter; but his prayers centered in refignation, " Not " my will but thine be done." In this conflict, so great was his agony, that " fweat " like drops of blood fell from him to the " ground."

Behold now as foretold by the prophet, he is in a judicial manner "numbered with the "transgressors." Behold him as some poor man of no reputation, standing before the high priest and elders, and before Herod and Pilate, where witnesses appear against him, and he mindful of the most gracious design of his coming, declineth to plead in his own defence, "but as a sheep that is dumb be-" fore his shearer," so under many accusations, revilings, and buffetings, remained filent, And tho' he fignified to Peter that he had access to power sufficient to overthrow all their outward forces; yet retaining a refignation to fuffer for the fins of mankind, he exerted not that power, but permitted them to go on in their malicious designs, and pronounce him to be worthy of death, even him who was perfect in goodness; thus " in his "humiliation his judgment was taken a-" way," and he, like fome vile criminal, " led as a lamb to the slaughter." Under these heavy trials (though poor unstable Pilate was convinced of his innocence, yet) the people generally looked upon him as a deceiver, a blasphemer, and the approaching punishment as a just judgment upon him, " They efteemed him smitten of God and afflict-" ed." So great had been the furprize of his disciples, at his being taken by armed men, that they "forfook him and fled;" thus they hid their faces from him, he was despised, and by their conduct it appeared as though " they esteemed him not."

But contrary to that opinion, of his being smitten of God and afflicted, it was for our sakes that "he was put to grief; he was "wounded for our transgressions; he was "bruised for our iniquities;" and under the weight of them manifesting the deepest compassion for the instruments of his misery, laboured as their advocate, and in the deeps of affliction, with an unconquerable patience, cried out, "Father, forgive them, they

"know not what they do !" ARAHY

Now this mind being in us, which was in Christ Jesus, it removes from our hearts the desire of superiority, worldly honour or greatness; a deep attention is selt to the divine counsellor, and an ardent engagement

to promote, as far as we may be enabled, the happiness of mankind universally; this state, where every motion from a felfish spirit vieldeth to pure love, I may, with gratitude to the father of mercies acknowledge, is often opened before me as a pearl to dig after; attended with a living concern, that amongst the many nations and families on the earth, those who believe in the Messiah, that "he " was manifested to destroy the works of the " Devil," and thus to "take away the fins " of the world," may experience the will of our heavenly Father, "may be done on earth " as it is in heaven." Strong are the defires I often feel, that this holy profession may remain unpolluted, and the believers in Christ may fo abide in the pure inward feeling of his fpirit, that the wisdom from above may shine forth in their living, as a light by which others may be instrumentally helped on their way, in the true harmonious walking. wounded for our tradienchions will was

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WHERE the treasures of pure love are opened, and we obediently follow him who is the light of life, the mind becomes chaste; and a care is felt, that the unction from the holy one may be our leader in every undertaking.

In being crucified to the world, broken off from that friendship which is enmity with God, and dead to the customs and fashions which have not their foundation in the truth; the way is prepared to lowliness in outward living, and to a disentanglement from those fnares which attend the love of money; and where the faithful friends of Christ are so situated that merchandize appears to be their duty, they feel a restraint from proceeding farther than he owns their proceeding; being convinced that "we are not our own but are " bought with a price, that none of us may " live to ourselves, but to him who died for " us." 2 Corin v. 15. Thus they are taught, not only to keep to a moderate advance and uprightness in their dealings; but to consider the tendency of their proceeding; to do nothing which they know would operate against the cause of universal righteousness; and to keep continually in view the spreading of the peaceable kingdom of Christ amongst mankind.

The prophet Isaiah spake of the gathered church, in the similitude of a city, where many being employed were all preserved in purity; "They shall call them the holy peo"ple; the redeemed of the Lord, and thou "shalt be called sought out, a city not for"faken." lxiii. 10. And the apostle after mentioning the mystery of Christ's sufferings exhorts, "Be ye holy in all manner of con"versation." 1 Pet. 15. There is a conversation necessary in trade; and there is a
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conversation so foreign from the nature of Christ's kingdom, that it is represented in the fimilitude of one man pushing another with a warlike weapon; "There is that speaketh " like the piercings of a fword." Prov. xii. 18. Now in all our concerns it is necessary that the leading of the spirit of Christ be humbly waited for and faithfully followed, as the only means of being preserved chaste as an holy people, who " in all things are circumfpect." Exod. xxiii. 13, that nothing we do may carry the appearance of approbation of the works of wickedness, make the unrighteous more at ease in unrighteousness, or occasion the injuries committed against the oppressed

to be more lightly looked over.

Where morality is kept to, and supported by the inhabitants of a country, there is a certain reproach attends those individuals amongst them, who manifestly deviate therefrom. Thus, if a person of good report, is charged with stealing goods out of an open shop in the day time, and on a public trial found guilty, and the law in that case put in execution, he therein fultains a loss of reputation; but if he be convicted a fecond and third time of the like offence, his good name would cease amongst such who knew these things. If his neighbour, reputed an honest man, being charged with buying goods of this thief, at a time when the purchaser knew they were stolen, and on a public trial is found guilty, this purchaser would meet with disesteem, but if he persisted in buying stolen goods

goods, knowing them to be fuch, and was publicly convicted thereof a fecond and third time, he would no longer be confidered as an honest man by them who knew these things; nor wouldbat appear of good report to be found in his company, buying his traffick, 'till some evident tokens of sincere repentance appeared in him. But where iniquity is committed openly, and the authors of it are not brought to justice, nor put to shame, their hands grow strong. Thus the general corruption of the Jews shortly before their state was broke up by the Chaldeans, is described by their boldness in impiety; for as their leaders were connected together in wickedness, they strengthened one another, and grew confident, "Were they ashamed when "they had committed abominations? nay, "they were not at all ashamed, neither could " they blush." Jer. vi. 15, on which account the Lord thus expostulates with them, " What " hath my beloved to do in my house, seeing " fhe hath wrought lewdness with many? " and the holy flesh is passed from thee, " when thou doest evil, then thou rejoicest." ler, xi. 15.1 robbits of all the rish soon world

Now the faithful friends of Christ, who hunger and thirst after righteousness, and inwardly breathe that his kingdom may come on earth as it is in heaven, he teacheth them to be quick of understanding in his fear, and to be very attentive to the means he may appoint for promoting pure righteousness in the earth; and as shame is due to those whose

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work

works manifestly operate against the gracious design of his sufferings for us, a care lives on their minds that no wrong customs however supported, may biass their judgments, but that they may humbly abide under the cross and be preserved in a conduct which may not contribute to strengthen the hands of the wicked in their wickedness, or to remove shame from those to whom it is justly due. The coming of that day is precious in which we experience the truth of this expression, "The Lord our righteousness." Jer. xiii. 6, and feel him to be "made unto us wisdom "and sanctification."

The example of a righteous man is often looked at with attention. Where righteous men join in business their company gives encouragement to others; and as one grain of incense deliberately offered to the prince of this world, renders an offering to God in that state unacceptable; and from those esteemed leaders of the people may be injurious to the weak; it requires deep humility of heart, to sollow him faithfully, who alone gives found wisdom and the spirit of true discerning; and O how necessary it is, to consider the weight of a hely profession!

The conduct of some formerly, gave occasion of complaint against them, "Thou hast "defiled thy sanctuaries by the multitude of "thine iniquities, by the iniquity of thy "traffick." Ezek. xxviii. 18, and in several places it is charged against Israel that they

had polluted the holy name.

WOLLES

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The prophet Isaiah represents inward fanctification in the similitude of being purged from that which is fuel for fire; and particularly describes the outward fruits, brought forth by those who dwell in this inward holiness, "they walk righteously, and speak uprightly. By walking he represents the journey thro' life, as a righteous journey; and "by speaking uprightly," seems to point at that which Moses appears to have had in view, when he thus expressed himself, "Thou falt not follow a multitude to do evil, "nor speak in a case to decline after many to wrest judgment." Exod. xxiii. 2.

He goes on to shew their sirmness in equity; representing them as persons superior to all the arts of getting money, which have not righteousness for their soundation; "They "despise the gain of oppressions:" And surther shews how careful they are that no prospects of gain may induce them to become partial in judgment respecting an injury; "They shake their hands from holding

Again, where any interest is so connected with shedding blood, that the cry of innocent blood goes also with it; he points out their care to keep innocent blood from crying against them, in the similitude of a man stopping his ears to prevent a sound from entering his head, "They stop their ears from hearing blood;" and where they know that wickedness is committed, he points out with eare, that they do not by an unguarded friendship

ON MERCHANDIZING 370

friendship with the authors of it, appear like unconcerned lookers on, but as people fo deeply affected with forrow, that they cannot endure to fland by and behold it; this he represents in the similitude of a man " shutting

his eyes from feeing evil."

" Who amongst us shall dwell with the de-" vouring fire? Who amongst us shall dwell " with everlasting burnings? He that walk-" eth righteously and speaketh uprightly. He " that despiseth the gain of oppressions, that " shaketh his hands from holding of bribes, " that stoppeth his ears from hearing of blood, " and shutteth his eyes from seeing evil."

Ifaiah xxxiii. 14, 15.

He proceeds in the spirit of prophecy to shew how the faithful being supported under temptations, would be preferved from that defilement that there is in the love of money; that as they who in a reverent waiting on God, feel their strength renewed, are faid to " mount upward;" so here their preservation " from the snare of unrighteous gain, is reprefented in the likeness of a man, borne up above all crafty, artful means of getting the advantage of another, " They shall dwell on " high; and points out the stability and firmness of their condition, "His place of " defence shall be the munitions of rocks;" and that under all the outward appearances of loss, in denying himself of gainful profits for righteoufness fake, yet thro' the care of him who provides for the sparrows, he should have a supply answerable to his infi--inchdikinite

ON MERCHANDIZING. 371 nite wisdom, " Bread shall be given him, " his waters shall be fure." And as our Saviour mentions the fight of God to be attainable by " the pure in heart," fo here the prophet pointed out, how in true fanctification the understanding is opened, to behold the peaceable harmonious nature of his kingdom, " thine eyes shall fee the king in his beauty:" and that looking beyond all the afflictions which attend the righteous, to " a habitati-" on eternal in the heavens," they with an eye divinely open " shall behold the land that " is very far off. and of word has shirtly to

"He shall dwell on high, his place of de-" fence shall be the munitions of rocks, bread " fhall be given him, his waters shall be fure. "Thine eyes shall fee the king in his beauty;

" they shall behold the land that is very far

" off." Isaiah xxxiii. 16, 17. A xilx deiall

I often remember, and to me the subject is awful, that the great Judge of all the earth doeth that which is right, and that he "be-" fore whom the nations are as the drop of " a bucket," is " no respector of persons." Happy for them, who like the inspired prophet, " in the way of his judgments wait for him." Ifaiah xxvi. 8. boyslad bas

When we feel him to fit as a refiner with fire, and know a refignedness wrought in us, to that which he appoints for us, his bleffing in a very low estate, is found to be more precious than much outward treasure in those ways of life where the leadings of his spirit are notyfollowed in what tome mount whom

ON MERCHANDIZING.

The prophet in a fight of divine work amongst many people, declared in the name of the Lord, " I will gather all nations and " tongues, and they shall come and see my " glory." Ifaiah lxvi. 18. And again, " from " the rifing of the fun to the going down of " the fame, my name shall be great amongst " the Gentiles, and in every place incenfe " shall be offered to my name, and a pure " offering." Malachi i. 11.

Behold here how the prophets had an inward fense of the spreading of the kingdom of Christ; and how he was spoken of as one who should " take the heathen for his inhe-" ritance, and the utmost parts of the earth " for his possession." Psal. ii. 8. That " he " was given for a light to the Gentiles; and " for falvation to the ends of the earth." Ifaiah xlix. 6.

When we meditate on this divine work, as a work of ages; a work that the prophets felt long before Christ appeared visibly on earth, and remember the bitter agonies he endured when he "poured out his foul unto death," that the heathen nations, as well as others, might come to the knowledge of the truth and be faved.

When we contemplate on this marvellous work, as that which " the angels defire to " look into." 1 Pet. i. 12. And behold people amongst whom this light hath eminently broken forth, and who have received many favours from the bountiful hand of our heavenly Father; not only indifferent with re-

fpect to publishing the glad tidings amongst the Gentiles, as yet sitting in darkness and entangled with many superstitions; but asspiring after wealth and worldly honours, take hold of means to obtain their ends, tending to stir up wrath and indignation, and to beget an abhorrence in them to the name of christianity. When these things are weightily attended to, how mournful is the subject?

It is worthy of remembrance, that people in different ages, deeply baptized into the nature of that work for which Christ suffered, have joyfully offered up their liberty and lives

for the promoting of it in the earth.

Policarp, who was reputed a disciple of St. John, having attained to great age, was at length sentenced to die for his religion, and being brought to the fire, prayed nearly as follows, "Thou God and Father of our Lord Jefus Christ, by whom I have received the knowledge of thee! O God of the angels and powers, and of every living creature, and of all forts of just men which live in thy presence. I thank thee that thou hast graciously vouchsafed this day and this hour to allot me a portion among the number of martyrs, among the people of Christ, unto the refurrection of everlatting life; among whom I shall be received in thy sight, this day, as a fruitful and acceptable facrifice, wherefore for all this, I praise thee, I bless thee, I glorify thee thro' the everlasting high Prieft, Jesus Christ, thy well beloved

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fon, to whom, with thee and the holy Ghoft, be all glory, world without end. Amen.

Bishop Latimer, when sentence of death by fire, was pronounced against him, on account of his sirmness in the cause of religion, he said, "I thank God most heartily! that he hath prolonged my life to this end; that I may, in this case glorify him by this kind of death." Fox's Acts and Mon. 936.

William Dewsbery, who had suffered much for his religion, in his last sickness, encouraging his friends to faithfulness, made mention, like good old Jacob, of the loving kindness of God to him in the course of his life, and that thro' the power of divine love, he for Christ's sake had joyfully entered prisons.

See introduction to his works,

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I mention these, as a few examples, out of many, of the powerful operation of the spirit of Christ, where people are fully devoted to it, and of the ardent longings in their minds for the spreading of his kingdom amongst mankind. Now to those, in the present age, who truly know Christ, and feel the nature of his peaceable government opened in their understandings, how loud is that call wherewith we are called to faithfulness; that in following this pure light of life, " we as " workers together with him," may labour in that great work for which he was offered as a facrifice on the crofs; and that his peaceable doctrines may thine thro' us in their real harmony, at a time when the name of bevoidd from with find and christianity

ON MERCHANDIZING, 375 christianity is become hateful to many of the heathen.

When Gehazi had obtained treasures, which the prophet under divine direction had refused, and was returned from the business; the prophet troubled at his conduct, queried if it was a time thus to prepare for a specious

other reptiles, and by the prophat wargaivil

"Is it a time to receive money and gar"ments, men servants and maid servants,
"the leprofy therefore of Naaman shall cleave
"to thee and to thy seed for ever." 2 Kings
v. 26. And O that we may lay to heart the
condition of the present time! and humbly
follow his counsel, who alone is able to prepare the way for a true harmonious walking
amongst mankind.

deeper and deeper, while the come and plants have languiteVI aquavH O reverence my mind hath been turned toward nam, who

the mobile On divine Admonitions had guide

S U C H are the perfections of our heavenly Father, that in all the dispensations of his providence, it is our duty, "in every "thing, to give thanks." Tho' from the first settlement of this part of America, he hath not extended his judgments to the degree of famine, yet worms at times have come forth beyond numbering, and laid waste sields of grain and grass, where they have appeared; another kind, in great multitudes, working 376 ON DIVINE ADMONITIONS.

working out of fight, in grass ground, have fo eat the roots, that the furface being loofened from the foil beneath, might be taken off in great sheets.

These kind of devouring creatures appearing feldom, and coming in fuch multitudes, their generation appears different from most other reptiles, and by the prophet were called "God's army fent amongst the people."

Joel ii. 25. In the standard more retrout

There have been tempests of hail, which have very much destroyed the grain where they extended. Thro' long drought in fummer, grain in some places hath been less than half the usual quantity +; and in the continuance thereof, I have beheld with attention, from week to week, how dryness from the top of the earth; hath extended deeper and deeper, while the corn and plants have languished; and with reverence my mind hath been turned toward HIM, who being perfect in goodness, in wisdom and power, doeth all things right. And after ong drought, when the sky hath grown dark with a collection of matter, and clouds like lakes of water hung over our heads, from whence the thirsty land hath been foaked; I have at times, with awfulness, beheld the vehement operation of lightning, made fometimes to accompany these bleffings, as a messhaw bill his faninganing broydlenger

fields of grain and grafts awhere they have

⁺ When crops fail, I often feel a tender care that the cafe of poor tenants may be mercifully confidered.

ON DIVINE ADMONITIONS. 377

fenger from HIM who created all things, to remind us of our duty in a right use of those benefits, and give striking admonitions, that we do not misapply those gifts, in which an Almighty power is exerted, in bestowing them

upon us.

When I have considered that many of our fellow-creatures suffer much in some places, for want of the necessaries of life, whilst those who rule over them are too much given to luxury, and divers vanities; and behold the apparent deviation from pure wisdom amongst us, in the use of the outward gifts of God; those marks of famine have appeared like humbling admonitions from him, that we might be instructed by gentle chastisements, and might seriously consider our ways: remembring that the outward supply of life is a gift from our heavenly Father, and that we should no more venture to use, or apply his gifts, in a way contrary to pure wisdom.

Should we continue to reject those merciful admonitions, and use his gifts at home, contrary to the gracious design of the giver, or send them abroad in a way of trade, which the spirit of truth doth not lead into; and should he whose eyes are upon all our ways, extend his chastisements so far as to reduce us to much greater distress than hath yet been felt by these provinces; with what sorrow of heart might we meditate on that subject, "Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy

[&]quot;God, when he led thee by the way?

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"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil

" thing and bitter, that thou hast forsaken " the Lord thy God, and that my fear is not

" in thee, faith the Lord God of hofts." Jer.

ii. 17, 19.

My mind hath often been affected with forrow, in beholding a wrong application of the gifts of our heavenly Father; and those expressions concerning the desilement of the earth have been opened to my understanding, "The earth was corrupt before God, and the earth was filled with violence." Gen. vi. 11. Again, Isaiah xxiv. 5. "The earth also, is desiled under the inhabitants thereof, because they have—broken the everlasting covenant."

The earth being the work of a divine power, may not as such be accounted unclean; but when violence is committed thereon, and the channel of righteousness so obstructed, that "in our skirts are found the blood of "the souls of poor innocents; not by a se-"cret search, but upon all these," Jerem.

ii. 34.*

When blood, shed unrighteously, remains unatoned for, and the inhabitants are not effectually purged from it, when they do not wash their hands in innocency, as was figured in the law, in the case of one being found slain:

that thou had forfaken the Lord th

[•] See a caution and warning to Great-Britain and her colonies, page 31.

ON DIVINE ADMONITIONS. 379 flain; but feek for gain arising from scenes

of violence and oppression, here the land is,

polluted with blood. Deut. xxi. 6.

Moreover, when the earth is planted and tilled, and the fruits brought forth are applied to support unrighteous purposes; here the gracious design of infinite goodness, in these his gifts being perverted, the earth is desiled; and the complaint formerly uttered becomes applicable; "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." Isaiah xliii. 24.

Fird printed in Lordon, 1773.

CHAP, L

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People stay have no intention to opposit, yearly careing on expensive ways of little their minds arry no fo entangled charges, and to engaged to support expensive entlours as an action of trong the part sympathisms.

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CHAP. I.

On loving our Neighbours as ourselves.

THEN we love the Lord with all our hearts, and his creatures in his love, we are then preserved in tenderness both toward mankind and the animal creation; but if another spirit gets room in our minds, and we follow it in our proceedings, we are then in the way of difordering the affairs of fociety.

People may have no intention to oppress, yet by entering on expensive ways of life, their minds may be so entangled therein, and fo engaged to support expensive customs, as to be estranged from the pure sympathizing

fpirit.

As I have travelled in England, I have had a tender feeling of the condition of poor people, some of whom, though honest and industrious, have nothing to spare toward paying for the schooling of their children.

There is a proportion between labour and the necessaries of life, and in true brotherly love the mind is open to feel after the ne-

cessities of the poor.

Amongst the poor there are some that are weak through age, and others of a weakly nature, who pass through straits in very private life, without asking relief from the publick.

Such who are strong and healthy may do that business, which to the weakly may be oppressive; and in performing that in a day which is esteemed a day's labour, by weakly persons in the sield and in the shops, and by weakly women who spin and knit in the manufactories, they often pass through weariness; and many sighs I believe are uttered in secret, unheard by some who might ease their burdens.

Labour in the right medium is healthy, but in too much of it there is a painful weariness; and the hardships of the poor are sometimes increased through want of more agreeable nourishment, more plentiful sewel for the fire, and warmer cloathing in the winter than their wages will answer.

When I have beheld plenty in some houses to a degree of luxury, the condition of poor children brought up without learning, and C c the condition of the weakly and aged, who ftrive to live by their labour, have often revived in my mind, as cases of which some who live in fulness need to be put in remembrance.

There are few, if any, could behold their fellow-creatures lie long in distress, and forbear to help them, when they could do it without any inconvenience; but customs requiring much labour to support them, do often lie heavy on the poor, while they who live in these customs are so entangled in a multitude of unnecessary concerns, that they think but little of the hardships which the poor people go through.

If a man fuccessful in business expends part of his income in things of no real use, while the poor employed by him pass through great difficulties in getting the necessaries of

life, this requires his ferious attention.

If several principal men in business unite in setting the wages of those who work for hire, and therein have regard to a profit to themselves answerable to unnecessary expence in their families, while the wages of the others on a moderate industry will not afford a comfortable living for their families, and a proper education for their children; this is like laying a temptation in the way of some to strive for a place higher than they are in, when they have not stock sufficient for it.

Now I feel a concern in the fpring of pure love, that all who have plenty of outward fubstance, may example others in the right

the

use of things; may carefully look into the condition of poor people, and beware of exacting on them with regard to their wages.

While hired labourers, by moderate industry, through the divine bleffing, may live comfortably, raise up families, and give them fuitable education, it appears reasonable for

them to be content with their wages,

If they who have plenty, love their fellow creatures in that love which is divine, and in all their proceedings have an equal regard to the good of mankind univerfally, their place in fociety is a place of care, an office requiring attention, and the more we possess, the greater is our truft, and with an increase of treasure, an increase of care becomes neces-

When our will is subject to the will of God, and in relation to the things of this world, we have nothing in view, but a comfortable living equally with the rest of our fellow creatures, then outward treasures are no farther defirable than as we feel a gift in our minds equal to the truft, and strength to act as dutiful children in his service, who hath formed all mankind, and appointed a fub-

fiftence for us in this world.

A defire for treasures on any other motive, appears to be against that command of our blessed Saviour, "Lay not up for yourselves

" treasures on earth, Matt. vi. 19.

He forbids not laying up in the summer against the wants of winter; nor doth he teach us to be flothful in that which properly Cc 2 relates

relates to our being in this world; but in this prohibition he puts in yourselves "Lay not up for yourselves treasures here on "earth."

Now in the pure light, this language is understood, for in the love of Christ there is no respect of persons; and while we abide in his love, we live not to ourselves, but to him who died for us. And as we are thus united in spirit to Christ, we are engaged to labour in promoting that work in the earth for which he suffered.

In this state of mind our desires are, that every honest member in society may have a portion of treasure, and share of trust, answerable to that gift, with which our heavenly Father hath gifted us.

In great treasure, there is a great trust.

A great trust requireth great care.
But the laborious mind wants rest.

A pious man is content to do a share of business in society, answerable to the gifts with which he is endowed, while the channels of business are free from unrighteousness, but is careful lest at any time his heart be overcharged.

In the harmonious spirit of society "Christ

" is all in all." Col, iii. tt.

Here it is that "old things are past away, "all things are new, all things are of God." 2 Cor. v. 17, 18. and the desire for outward riches is at an end.

They of low degree who have small gifts, enjoy their help who have large gifts; those with

with their fmall gifts, have a small degree of care, while these with their large gifts, have a large degree of care; and thus to abide in the love of Christ, and enjoy a comfortable living in this world, is all that is aimed at by those members in society, to whom Christ is made wisdom and righteousness.

But when they who have much treasure, are not faithful stewards of the gifts of God,

great difficulties attend it.

Now this matter hath deeply affected my mind. The Lord, through merciful chaftifements, hath given me a feeling of that love, in which the harmony of fociety Randeth, and a fight of the growth of that feed which bringeth forth wars and great calamities in the world, and a labour attends me to open it to others.

Now to act with integrity, according to that strength of mind and body with which our creator hath endowed each of us, appears. necessary for all, and he who thus stands in the lowest station, appears to be entitled to as comfortable and convenient a living, as he whose gifts of mind are greater, and whose

cares are more extensive.

If some endowed with strong understandings as men, abide not in the harmonious state, in which we "love our neighbours as "ourselves," but walk in that spirit in which the children of this world are wife in their generation; these by the strength of contrivance may fometimes gather great treasure, but the wisdom of this world is foolishness with

with God; and if we gather treasures in worldly wisdom, we lay up " treasures for " ourselves;" and great treasures managed in any other spirit, than the spirit of truth, disordereth the affairs of society, for hereby the good gifts of God in this outward creation are turned into the channels of worldly honour, and frequently applied to support luxury, while the wages of poor labourers are fuch, that with moderate industry and frugality they may not live comfortably, raise up families, and give them suitable education, but through the streightness of their condition, are often drawn on to labour under weariness, to toil through hardships themselves, and frequently to oppress those useful animals with which we are entrusted.

From age to age, throughout all ages, divine love is that alone, in which dominion has been, is, and will be rightly conducted.

In this the endowments of men are fo employed, that the friend and the governor are united in one, and oppressive customs come to an end.

Riches in the hands of individuals in fociety, is attended with fome degree of power; and fo far as power is put forth feparate from pure love, so far the government of the Prince of Peace is interrupted; and as we know not that our children after us will dwell in that. state in which power is rightly applied, to lay up riches for them appears to be against the nature of his government.

varies may fontetimes gather great treature, but the wildom of this world is foolishiness

The earth, through the labour of men under the blefling of him who formed it, yield-

eth a fupply for the inhabitants from generation to generation, and they who walk in the pure light, their minds are prepared to tafte and relish not only those bleffings which are spiritual, but also feel a sweetness and fatisfaction in a right use of the good gifts of God in the visible creation.

Here we see that man's happiness stands not in great possessions, but in a heart devoted to follow Christ, in that use of things, where customs contrary to universal love have

no power over us.

In this state our hearts are prepared to trust in God, and our defires for our children and posterity are, that they, with the rest of mankind, in ages to come, may be of that number, of whom he hath faid, "I will be a " father to them, and they shall be my sons " and daughters." 2 Cor. vi. 18.

When wages in a fruitful land bear so small a proportion to the necessaries of life, that poor honest people who have families cannot by a moderate industry attain to a comfortable living, and give their children fufficient learning, but must either labour to a degree of oppression, or else omit that which appears to be a duty.

While this is the case with the poor, there is an inclination in the minds of most people, to prepare at least so much treasure for their children, that they with care and moderate viz daini disindustry

industry may live free from these hardships

which the poor pass through.

Now this subject requireth our serious confideration: to labour that our children may be put in a way to live comfortably, appears in itself to be a duty, so long as these our labours are confistent with universal righteoulness; but if in striving to shun poverty, we do not walk in that state where "Christ is "our life," then we wander; 'He that hath the Son, hath life." I John v. 12.
"This life is the light of men." John i. 4. If we walk not in this light, we walk in darkness, and " he that walketh in darkness, "knoweth not whither he goeth." John and our defires for our child. 25 ...

To keep to right means in labouring to attain a right end is necessary: if in striving to shun poverty, we strive only in that state, where Christ is the light of our life, our labours will stand in the true harmony of society; but if people are confident that the end aimed at is good, and in this confidence purfue it so eagerly, as not to wait for the spirit of truth to lead them, then they come to loss. "Christ is given to be a leader and " commander of the people, Ifaiah Iv. 4. Again; " The Lord shall guide thee conti-" nually," Ifaiah lviii. 12. Again, "Lord, "thou wilt ordain peace for us, for thou " also hast wrought all our works in us,"

Isaiah xxvi. 12. form of itsel le erequie de "In the Lord have, we righteousness and

" ftrength." Ifaiah xlv. 24.

In this state our minds are preserved watchful in following the leadings of his spirit in all our proceedings in this world, and a care is felt for a reformation in general; that our own posterity, with the rest of mankind in fucceeding ages, may not be entangled by oppressive customs, transmitted to them through our hands: but if people in the narrowness of natural love, are afraid that their children will be oppressed by the rich, and through an eager defire to get treasures. depart from the pure leadings of truth in one case, though it may seem to be a small matter, yet the mind even in that small matter may be emboldened to continue in a way of proceeding, without waiting for the divine Leader. dering in the darkers because

Thus people may grow expert in business, wife in the wisdom of this world, retain a fair reputation amongst men, and yet, being strangers to the voice of Christ, the safe leader of his flock, the treasures thus gotten, may be like fnares to the feet of their poste-Many have deen the bard hips of the skir.

Now to keep faithful to the pure counfellor, and under trying circumstances suffer adversity for righteoufness sake, in this there

is a reward anibas fraban ano diseaso della

If we, being poor, are hardly dealt with by those who are rich, and under this difficulty are frugal and industrious, and in true humility open our case to them who oppress us, this may reach the pure witness in their minds; and though we should remain under difficulties

difficulties as to the outward, yet if we abide in the love of Christ, all will work for our

good.

When we feel what it is to fuffer in the true fuffering state, then we experience the truth of those expressions, that, " as the sufferings " of Christ abound in us, so our consolation

" aboundeth by Christ." 2 Cor. i. 5.

But if poor people who are hardly dealt with, do not attain to the true fuffering state, do not labour in true love with those who deal hardly with them, but envy their outward greatness, murmur in their hearts because of their own poverty, and strive in the wisdom of this world to get riches for themfelves and their children; this is like wandering in the dark.

If we who are of a middle flation between riches and poverty, are affected at times with the oppressions of the poor, and feel a tender regard for our posterity after us; O how neceffary is it that we wait for the pure counsel

may be like fraces to the feet of

of truth!

Many have feen the hardships of the poor, felt an eager defire that their children may be put in a way to escape these hardships; but how few have continued in that pure love which openeth our understandings to proceed rightly under these difficulties I mad and I

How few have faithfully followed that holy Leader who prepares his people to labour for the refloration of true harmony amongst our us, this may reach the pure! sautarawollar

abittes; and though we thould remain under

difficulties

"In the pure gospel-spirit we walk by faith and not by sight." 2 Cor. v. 7.

In the obedience of faith we die to the narrowness of self-love, and our life being hid with Christ in God, our hearts are enlarged toward mankind universally; but in departing from the true light of life, many in striving to get treasures have stumbled upon the dark mountains.

Now that purity of life which proceeds from faithfulness in following the spirit of truth, that state where our minds are devoted to serve God, and all our wants are bounded by his wisdom, this habitation has often been opened before me as a place of retirement for the children of the light, where we may stand separated from that which disordereth and consuseth the affairs of society, and where we may have a testimony of our innocence in the hearts of those who behold us.

Through departing from the truth as it is in Jesus, through introducing ways of life attended with unnecessary expences, many wants have arisen, the minds of people have been employed in studying to get wealth, and in this pursuit some departing from equity, have retained a profession of religion; others have looked at their example, and thereby been strengthened to proceed surther in the same way; thus many have encouraged the trade of taking men from Africa, and selling them as slaves.

of others, was my quietnels disturbed, and anger

It hath been computed that near one hundred thousand Negroes have of late years been taken annually from that coast, by ships employed in the English trade.

As I have travelled on religious visits in some parts of America, I have seen many of these people under the command of overseers.

in a painful fervitude all avaid gradue to log o

I have beheld them as Gentiles under people professing christianity, not only kept ignorant of the holy scriptures, but under great provocations to wrath; of whom it may truly be said, "They that rule over them "make them to howl, and the holy Name is "abundantly blasphemed." Isaiah lii. 5. Where children are taught to read the sacred writings, while young, and exampled in meekness and humility, it is often helpful to them; nor is this any more than a debt due from us to a succeeding age.

But where youth are pinched for want of the necessaries of life, forced to labour hard under the harsh rebukes of rigorous overseers, and many times endure unmerciful whippings: in such an education, how great are the disadvantages they lie under! And how forcibly do these things work against the increase of the government of the Prince of

have looked at their example, and thouse

Humphrey Smith, in his works, p. 125, speaking of the tender feelings of the love of God in his heart when he was a child, faid, "By the violent wrathful nature that ruled in others, was my quietness disturbed, and anger

anger begotten in me toward them, yet that of God in me was not wholly overcome, but his love was felt in my heart, and great was my grief when the earthly-mindedness and wrathful nature so provoked me, that I was estranged from it."

" And this I write as a warning to parents and others, that in the fear of the living God, you may train up the youth, and may not be a means of bringing them into

fuch alienation." of anamanana hop to had a doub

Many are the vanities and luxuries of the present age, and in labouring to support a way of living conformable to the present world, the departure from that wisdom that is pure and peaceable, hath been great.

Under the fense of a deep revolt, and an overflowing stream of unrighteousness, my life has been often a life of mourning, and tender defires are raised in me, that the nature of this practice may be laid to heart.

I have read some books wrote by people who were acquainted with the manner of

getting flaves in Africa.

. Asmigo

I have had verbal relations of this nature from several Negroes brought from Africa,

who have learned to talk English.

I have fundry times heard Englishmen speak on this subject, who have been in Africa on this business; and from all these accounts it appears evident that great violence is committed, and much bloodshed in Africa in getting flaves.

When

When three or four hundred flaves are put in the hold of a veffel in a hot climate, their breathing foon affects the air. Were that number of free people to go passengers with all things proper for their voyage, there would inconvenience arise from their number; but flaves are taken by violence, and frequently endeavour to kill the white people, that they may return to their native land. Hence they are frequently kept under fuch a fort of confinement, by means of which a fcent arifeth in the hold of a ship, and distempers often break out amongst them, of which many die. Of this tainted air in the hold of thips freighted with flaves, I have had several accounts, some in print, and some verbal, and all agree that the fcent is grievous. When these people are fold in America, and in the islands, they are made to labour in a manner more fervile and constant, than that which they were used to at home, that with grief, with different diet from what has been common with them, and with hard labour, some thousands are computed to die every year, in what is called the feafoning.

Thus it appears evident that great numbers of these people are brought every year to an untimely end; many of them being

fuch who never injured us.

Where the innocent suffer under hardhearted men, even unto death, and the channels of equity are so obstructed, that the cause of the sufferers is not judged in righteousness, oufness, " the land is polluted with blood." Numb. xxxv. 33.

Where blood hath been shed unrighteously, and remains unatoned for, the cry thereof is

very piercing.

Under the humbling dispensations of divine Providence, this cry hath deeply affected my heart, and I feel a concern to open, as I may be enabled, that which lieth heavy on my

When " the iniquity of the house of Israel " and of Judah was exceeding great, when "the land was defiled with blood, and the " city full of perverseness." Ezek. ix. g. " Some were found fighing and crying for " the abominations of the times." Ezek, ix. 4. and fuch who live under a right feeling of our condition as a nation, these I trust will be fenfible that the Lord at this day doth call to mourning, though many are ignorant of it. So powerful are bad customs when they become general, that people growing bold thro' the examples one of another, have often been unmoved at the most ferious warnings.

Through abiding in the love of Christ we feel a tenderness in our hearts toward our fellow-creatures, entangled in oppressive cuftoms; and a concern fo to walk, that our conduct may not be a means of strengthening

them in error.

It was the command of the Lord through Moses, "Thou shalt not suffer sin upon thy " brother: thou shalt in anywise rebuke thy brother.

"brother, and shalt not suffer sin upon him." Lev. xix. 17.

Again; "Keep far from a false matter; and the innocent and righteous slay thou

very piercines

" not." Exod. xxiii. 7.

The prophet Isaiah mentions oppression as that which the true church in time of outward quiet should not only be clear of, but should be far from it; "Thou shalt be far "from oppression." Isaiah liv. 14. Now these words, far from, appear to have an extensive meaning, and to convey instruction in regard to that of which Solomon speaks, "Though hand join in hand, the wicked "shall not go unpunished." Prov. xvi. 5.

It was a complaint against one of old, "When thou sawest a thief, thou consent-

" edft with him." Pfal. l. 18.

The prophet Jeremiah represents the degrees of preparation toward idolatrous facrifice, in the similitude of a work carried on by children, men, and women. "The "children gather wood, the fathers kindle "the fire, and the women knead the dous" to bake cakes for the queen of heaven." Jer. vii. 18.

It was a complaint of the Lord against Israel, through his prophet Ezekiel, that "they "strengthened the hands of the wicked, and "made the hearts of the righteous sad." Ezek, xiii. 12.

Some works of iniquity carried on by the people were represented by the prophet Hosea, in the similitude of ploughing, reaping, and eating

eating the fruit; "You have ploughed wick-" edness, reaped iniquity, eaten the fruit of " lying, because thou didst trust in thy own " way, to the multitude of thy mighty men."

Hofea x. 13.

Our bleffed Saviour, speaking of the people of the old world, faid, "They eat, they " drank, they married, and were given in " marriage, until the day that Noah went " into the ark, and the flood came and de-

" ftroved them all." Luke xvii. 27.

The like he fpake concerning the people of Sodom, who are also represented by the prophet as haughty, luxurious, and oppreffive; "This was the fin of Sodom, pride, fulness " of bread, and abundance of idleness was " found in her, and in her daughters; nei-" ther did she strengthen the hands of the

" poor and needy." Ezek. xvi. 49.

Now in a revolt fo deep as this, when much blood has been shed unrighteously, in carrying on the flave-trade, and in supporting the practice of keeping flaves, which at this day is unatoned for, and crieth from the earth, and from the feas against the oppreffor!

While this practice is continued, and under a great load of guilt, there is more unrighteousness committed, the state of things

is very moving! 10 5 00 19

There is a love which stands in nature, and a parent beholding his child in mifery, hath a feeling of the affliction; but in divine love the heart is enlarged towards mankind universally,

universally, and prepared to sympathise with strangers, though in the lowest stations in life.

Of this the prophet appears to have had a feeling, when he faid, "Have we not all one "Father? Hath not one God created us?" Why then do we deal treacherously every man with his brother, in prophaning the "covenant of our fathers?" Mal. ii. 10.

He who of old heard the groans of the children of Israel under the hard task-masters in Egypt, I trust, hath looked down from his holy habitation on the miseries of these deeply oppressed people. Many lives have been shortned through extreme oppression, while they laboured to support luxury and worldly greatness; and the many people in outward prosperity may think little of those things, yet the gracious Creator hath regard to the cries of the innocent, however unnoticed by men.

The Lord in the riches of his goodness is leading some into the feeling of the condition of this people, who cannot rest without labouring as their advocates; of which in some measure I have had experience, for, in the movings of his love in my heart, these poor fufferers have been brought near to me.

The unoffending aged and infirm made to labour too hard, kept on a diet less comfortable than their weak state required, and exposed to great difficulties under hard-hearted men, to whose sufferings I have often been a witness, and under the heart-melting power

univerfally.

of divine love, their mifery hath felt to me

like the mifery of my parents.

Innocent youth taken by violence from their native land, from their friends and acquaintance; put on board ships with hearts laden with forrow; exposed to great hardships at sea; placed under people, where their lives have been attended with great provocation to anger and revenge.

With the condition of these youth, my mind hath often been affected, as with the afflictions of my children, and in a feeling of the mifery of these people, and of that great offence which is ministered to them. my tears have been often poured out before

the Lord.

That holy Spirit which affected my heart when I was a youth, I truft, is often felt by the Negroes in their native land, inclining their minds to that which is righteous, and had the professed followers of Christ in all their conduct toward them, manifested a disposition answerable to the pure principle in their hearts, how might the holy Name have been honoured amongst the Gentiles, and how might we have rejoiced in the fulfilling of that prophecy, "I the Lord love judg-" ment, I hate robbery for burnt-offerings, " and I will direct their work in truth, and " make an everlafting covenant with them. " Their feed shall be known amongst the "Gentiles, and their offspring amongst the " people: all that fee them shall acknowledge

Dd 2 " them,

"them, that they are the feed which the

"Lord hath bleffed." Isaiah lxi. 8, 9.

But in the present state of things, how contrary is this practice to that meek spirit, in which our Saviour laid down his life for us, that all the ends of the earth might know salvation in his name!

How are the fufferings of our bleffed Redeemer fet at nought, and his name blafphemed amongst the Gentiles, through the unrighteous proceedings of his professed fol-

lowers!

My mind hath often been affected, even from the days of my youth, under a fense of that marvellous work, for which God, in infinite goodness, sent his Son into the world.

The opening of that spring of living waters, which the true believers in Christ experience, by which they are redeemed from pride and covetousness, and brought into a state of meekness, where their hearts are enlarged in true love toward their fellow-creatures universally; this work to me has been precious, and the spreading the knowledge of the truth amongst the Gentiles been very desirable. And the professed followers of Christ joining in customs evidently unrighteous, which manifestly tend to stir up wrath, and increase wars and desolations, hath often covered my mind with sorrow.

If we bring this matter home, and as Job proposed to his friends, "Put our soul in

their foul's flead," Job xvi. 4.11 : 1909

If we consider ourselves and our children as exposed to the hardships which these people lie under in supporting an imaginary

greatness.

Did we in fuch case behold an increase of luxury and fuperfluity amongst our oppressors, and therewith felt an increase of the weight of our burdens, and expected our posterity to

groan under oppression after us.

Under all this mifery, had we none to plead our cause, nor any hope of relief from man, how would our cries afcend to the God of the spirits of all flesh, who judgeth the world in righteousness, and in his own time is a refuge for the oppressed!

If they who thus afflicted us, continued to lay claim to religion, and were affifted in their business by others, esteemed pious people, who through a friendship with them

strengthened their hands in tyranny.

In fuch a state, when we were hunger-bitten, and could not have fufficient nourishment, but faw them in fulness pleasing their

tafte with things fetched from far:

When we were wearied with labour, denied the liberty to rest, and saw them spending their time at ease: when garments answerable to our necessities were denied us, while we faw them cloathed in that which was coftly and delicate:

Under such affliction, how would these painful feelings rife up as witnesses against their pretended devotion! And if the name of their religion was mentioned in our hear-

ing,

ing, how would it found in our ears like a word which fignified felf-exaltation, and hardness of heart!

When a trade is carried on, productive of much misery, and they who suffer by it are some thousand miles off, the danger is the greater, of not laying their sufferings to heart.

In procuring flaves on the coast of Africa, many children are stolen privately; wars also are encouraged amongst the Negroes, but all is at a great distance.

Many groans arise from dying men, which

we hear not.

Many cries are uttered by widows and fatherless children, which reach not our ears.

Many cheeks are wet with tears, and faces fad with unutterable grief, which we fee not.

Cruel tyranny is encouraged. The hands of robbers are strengthened, and thousands reduced to the most abject slavery, who never injured us.

Were we for the term of one year only to be eye-witnesses to what passeth in getting

these flaves;

MOT.

Was the blood which is there shed to be

fprinkled on our garments:

Were the poor captives bound with thongs, heavy laden with elephants teeth, to pass before our eyes on their way to the fea:

Were their bitter lamentations day after day to ring in our ears, and their mournful cries in the night to hinder us from sleeping:

Were we to hear the found of the tumult when the flaves on board the ships attempt to kill the English, and behold the iffue of those bloody conflicts:

What pious man could be a witness to these things, and see a trade carried on in this manner, without being deeply affected with

the look matter, and get down to the tif word

that divine voice which gives a clear and cor-

the fure foundations, and there hearisen to

ceive, the contrading in Superfluities, the evice truth, keep in that tonderness of heart, where

And I have felt in that which doth not do-i

I HAVE felt great distress of mind since I came on this island, on account of the members of our society being mixed with the world in various forts of business and traffic, carried on in impure channels. Great is the trade to Africa for slaves, and in loading these ships abundance of people are employed in the manufactories.

Friends in early time refused, on a religious principle, to make or trade in superfluities, of which we have many large testimonies on record, but for want of faithfulness some gave way, even some whose examples were of note in society, and from thence others took more liberty: members of our society worked in superfluities, and bought and sold them, and thus dimness of sight came over many. At length, friends got into the use of some superfluities in dress, and in the surreiture of their houses, and this hath spread

from less to more, till superfluity of some

kinds is common amongst us, saved out north

In this declining state many look at the example one of another, and too much neglect the pure feeling of truth. Of late years a deep exercise hath attended my mind, that friends may dig deep, may carefully cast forth the loose matter, and get down to the rock, the sure foundation, and there hearken to that divine voice which gives a clear and certain found.

And I have felt in that which doth not deceive, that if friends who have known the truth, keep in that tenderness of heart, where all views of outward gain are given up, and their trust is only on the Lord, he will graciously lead some to be patterns of deep self-denial, in things relating to trade, and handicrast labour; and that some who have plenty of the treasures of this world, will example in a plain frugal life, and pay wages to such whom they may hire, more liberally than is now customary in some places.

The prophet, speaking of the true church, faid, "Thy people also shall be all righteous."

Of the depth of this divine work feveral

have spoken. and hove they ave and

John Gratton, in his journal, p. 45, said,
"The Lord is my portion, I shall not want.
He hath wrought all my works in me. I am
nothing but what I am in him."

Gilbert Latey, through the powerful operations of the spirit of Christ in his soul, was brought to that depth of self-denial, that he could

could not join with that proud spirit in other people, which inclined them to want vanities and fuperfluities. This friend was often amongst the chief rulers of the nation in times of perfecution, and it appears by the testimony of friends, that his dwelling was so evidently in the pure life of truth, that in his visits to those great men, he found a place in their minds; and that king James the second, in the times of his troubles, made particular mention in a very respectful manner of what Gilbert once faid to him.

The faid Gilbert found a concern to write an epiftle, in which are these expressions; " Fear the Lord, ve men of all forts, trades, and callings, and leave off all the evil that is in them, for the Lord is grieved with all the evils used in your employments which you are exercised in. on the delice of the beneater

" It is even a grief to see how you are servants to fin, and instruments of Satan." See his works, p. 42, &c. ban, say hand which me

George Fox, in an epiftle, writes thus: " Friends, stand in the eternal power of God, witnesses against the pomps and vanities of this world. ellet tertil the noithon and the

" Such tradefmen who stand as witnesses in the power of God, cannot fulfil the people's minds in these vanities, and therefore they are offended at them."

" Let all trust in the Lord, and wait patiently on him; for when truth first broke forth in London, many tradefmen could not take fo much money in their shops for some time.

time, as would buy them bread and water, because they withstood the world's ways. fashions, and customs; yet by their patient waiting on the Lord in their good life and conversation, they answered the truth in people's hearts, and thus their business increased."

Book of Doctrinals, p. 824. lo sid say sall

Now Christ our holy leader graciously continueth to open the understandings of his people, and as circumstances alter from age to age, some who are deeply baptized into a feeling of the state of things, are led by his holy spirit into exercises in some respect different from those which attended the faithful in foregoing ages, and through the conftrainings of pure love, are engaged to open the feelings they have to others. Salt on most ni

In faithfully following Christ, the heart is weaned from the defire of riches, and we are led into a life so plain and simple, that a little doth fuffice, and thus the way openeth to deny ourselves, under all the tempting allurements of that gain, which we know is the

gain of unrighteousness. It manuficebash 4

The apostle speaking on this subject, asketh this question; "What fellowship hath " righteousness with unrighteousness?" 2 Cor. vi. 14. And again faith, " Have no fellow-" thip with the unfruitful works of darkness, " but rather reprove them." Ephef. v. 11. Again, " Be not partaker of other men's fins, " keep thyfelf pure." Tim. v. 220 yltnait

Where people through the power of Christ are thoroughly fettled in a right use of things, freed

freed from all unnecessary care and expence, the mind in this true relignation is at liberty from the bands of a narrow felf-interest, to attend from time to time on the movings of his spirit upon us, though he leads into that, through which our faith is closely tried.

The language of Christ is pure, and to the pure in heart, this pure language is intelligible; but in the love of money, the mind being intent on gain, is too full of human con-

trivance to attend to it.

It appeareth evident, that some channels of trade are defiled with unrighteousness, that the minds of many are intent on getting treafures to support a life, in which there are

many unnecessary expences.

And I feel a living concern attend my mind, that under these difficulties we may humbly follow our heavenly shepherd, who gracionsly regardeth his flock, and is willing and able to supply us both inwardly and outwardly with clean provender, that hath been winnowed with the shovel and the fan, where we may "fow to ourselves in righteousness, " reap in mercy." Hosea x. 12, and not be defiled with the works of iniquity.

Where customs contrary to pure wisdom are transmitted to posterity, it appears to be an injury committed against them; and I often feel tender compassion toward a young generation, and defires, that their difficulties may not be increased through unfaithfulness

in us of the prefent age, amoid tailw wol

slidW in one of thefe thins, to learn the prac-

While friends were kept truly humble, and walked according to the purity of our principles, the divine witness in many hearts was reached; but when a worldly spirit got entrance, therewith came in luxuries and superfluities, and spread by little and little, even amongst the foremost rank in society, and from thence others took liberty in that

way more abundantly.

In the continuation of these things from parents to children, there were many wants to supply, even wants unknown to friends, while they faithfully followed Christ. And in striving to supply these wants many have exacted on the poor, many have entered on employments, in which they often labour in upholding pride and vanity. Many have looked on one another, been strengthened in these things, one by the example of another, and as to the pure divine seeing, dimness hath come over many, and the channels of true brotherly love been obstructed.

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fow to our obvessing printed while

On a Sailor's Life.

IN the trade to Africa for flaves, and in the management of ships going on these voyages, many of our lads and young men have a considerable part of their education.

Now what pious father beholding his fon placed in one of these ships, to learn the prac-

tice of a mariner, could forbear mourning over him?

Where youth are exampled in means of getting money, so full of violence, and used to exercise such cruelties on their fellow-creatures, the disadvantage to them in their education is very great.

But I feel it in my mind to write concern-

ing the feafaring life in general.

In the trade carried on from the West-Indies, and from some parts of the continent, the produce of the labour of slaves is a con-

fiderable part.

And failors who are frequently at ports where flaves abound, and converse often with people who oppress them without the appearance of remorse, and often with sailors employed in the slave trade, how powerfully do these evil examples spread amongst the seafaring youth!

I have had many opportunities to feel and understand the general state of the seafaring life amongst us, and my mind hath often been sad on account of so many lads and young men being trained up amidst so great

corruption.

Under the humbling power of Christ I have seen, that if the leadings of his holy spirit were faithfully attended to by his professed followers in general, the heathen nations would be exampled in righteousness. A less number of people would be employed on the seas. The channels of trade would be more free from desilement. Fewer people would

would be employed in vanities and fuper-fluities.

The inhabitants of cities would be less in number.

Those who have much lands would become

fathers to the poor.

NGILSU

More people would be employed in the fweet employment of husbandry, and in the path of pure wisdom, labour would be an a-

greeable, healthful employment.

In the opening of these things in my mind, I seel a living concern that we who have selt divine love in our hearts may faithfully abide in it, and like good soldiers endure hardness for Christ's sake.

He, our bleffed Saviour, exhorting his followers to love one another, adds, " As I

" have loved you." John xiii. 34.

He loved Lazarus, yet in his sickness did not heal him, but left him to endure the pains of death, that in restoring him to life, the people might be confirmed in the true faith.

He loved his disciples, but sent them forth on a message attended with great dissiculty, amongst hard-hearted people, some of whom would think that in killing them they did God service.

So deep is divine love, that in stedfastly abiding in it, we are prepared to deny ourfelves of all that gain which is contrary to pure wisdom, and to follow Christ, even under contempt, and through sufferings.

CHAP.

becomes que tecens to beel est at sand,

On filent Worship.

forms and peremonies.

TORSHIP in filence hath often been refreshing to my mind, and a care attends me that a young generation may feel the nature of this worship.

Great expense ariseth in relation to that

which is called divine worship.

A confiderable part of this expence is applied toward outward greatness, and many poor people in raising of tithe, labour in supporting customs contrary to the simplicity that there is in Christ, toward whom my mind hath often been moved with pity.

In pure filent worship, we dwell under the holy anointing, and feel Christ to be our

shepherd.

bolloid

Here the best of teachers ministers to the feveral conditions of his flock, and the foul receives immediately from the divine fountain, that with which it is nourished.

As I have travelled at times where those of other focieties have attended our meetings, and have perceived how little fome of them knew of the nature of filent worship; I have felt tender defires in my heart that we, who often fit filent in our meetings, may live anfwerable to the nature of an inward fellowship with God, that no stumbling-block, through us, may be laid in their way. the Lord's people, that they brought

412 ON SILENT WORSHIP.

Such is the load of unnecessary expence which lieth on that which is called divine service in many places, and so much are the minds of many people employed in outward forms and ceremonies, that the opening of an inward silent worship in this nation to me hath appeared to be a precious opening.

Within the last four hundred years, many pious people have been deeply exercised in soul on account of the superstition which prevailed amongst the professed followers of Christ, and in support of their testimony against oppressive idolatry, some in several ages have finished their course in the slames.

It appears by the history of the reformation, that through the faithfulness of the martyrs, the understandings of many have been opened, and the minds of people, from age to age, been more and more prepared for a

real spiritual worship.

My mind is often affected with a sense of the condition of those people, who in different ages have been meek and patient, following Christ through great afflictions: And while I behold the several steps of reformation, and that clearness, to which through, divine goodness, it hath been brought by our ancestors; I feel tender desires that we, who sometimes meet in silence, may never by our conduct lay stumbling-blocks in the way of others, and hinder the progress of the reformation in the world.

It was a complaint against some who were called, the Lord's people, that they brought polluted

ON SILENT WORSHIP. 413

polluted bread to his altar, and faid the table

of the Lord was contemptible.

In real filent worship the soul feeds on that which is divine; but we cannot partake of the table of the Lord, and that table which is prepared by the God of this world.

If Christ is our shepherd, and feedeth us, and we are faithful in following him, our lives will have an inviting language, and the

table of the Lord will not be polluted.

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QUARTERLY AND MONTHLY MEETINGS OF PRIESD.

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Beloved Friends,

The BLANG at this time a renewed conife, and the rightcone fivita thereof mass
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QUARTERLY AND MONTHLY MEETINGS OF FRIENDS.

Beloved Friends,

FEELING at this time a renewed concern that the pure principle of light and life, and the righteous fruits thereof may spread and prevail amongst mankind, there is an engagement on my heart to labour with my brethren in religious profession, that none of us may be a stumbling block in the way of others; but may so walk that our conduct may reach the pure witness in the hearts of such who are not in profession with us.

And, dear friends, while we publicly own that the holy Spirit is our leader, the profession is in itself weighty, and the weightiness thereof increaseth, in proportion as we are noted among the professors of truth, and active

active in dealing with fuch who walk difor-

derly. The mine win Min Lunck of the to the terms Many under our profession for want of due attention, and a perfect refignation to this Divine Teacher, have in fome things manifested a deviation from the purity of our religious principles, and thefe deviations having crept in amongst us by little and little, and increasing from less to greater, have been so far unnoticed, that some living in them, have been active in putting discipline in practice, with relation to others, whose conduct hath appeared more dishonourable in the world. colours of wave rights of

Now as my mind hath been exercised before the Lord, I have feen, that the discipline of the church of Christ standeth in that which is pure; that it is the wisdom from above which gives authority to discipline; and that the weightiness thereof standeth not in any outward oircumftances, but in the authority of Christ who is the author of it; and where any walk after the flesh, and not according to the purity of truth, and at the fame time are active in putting discipline in practice, a veil is gradually drawn over the purity of discipline, and over that holiness of life, which Christ leads those into, " in " whom the love of God is verily perfected."

I John iil 5. 1110 7110 ove iil ni When we labour in true love with offenders, and they remain obstinate, it sometimes is necessary to proceed as far as our Lord directed. Ee 2

rected, "Let him be to thee as an heathen man, or a publican." Matt. xviii, 17.

Now when fuch are difowned, and they who act therein feel Christ made unto them wisdom, and are preserved in his meek, restoring spirit, there is no just cause of offence ministred to any; but when such who are active in dealing with offenders indulge themfelves in things which are contrary to the purity of truth, and yet judge others whose conduct appears more dishonourable than their's, here the pure authority of discipline ceaseth as to such offenders, and a temptation is laid in their way to wrangle and contend - " Judge not," faid our Lord, " that " ye be not judged." Now this forbidding, alludes to man's judgment, and points out the necessity of our humbly attending to that fanctifying power under which the faithful experience the Lord to be " a spirit of judg-" ment to them." Ifa. xxviii. 6. And as we feel his Holy Spirit to mortify the deeds of the body in us, and can fay, " it is no more " I that live, but Christ that liveth in me," here right judgment is known.

And while divine love prevails in our hearts, and felf in us is brought under judgment, a preparation is felt to labour in a right manner with offenders; but if we abide not in this love, our outward performance in dealing with others, degenerates into formality; for "this is the love of God, that "we keep his commandments." John i. 3.

How

How weighty are those instructions of our Redeemer concerning religious duties, when he points out, that they who pray, should be fo obedient to the teachings of the Holy Spirit, that humbly confiding in his help, they may fay, "Thy name, O Father, be hallowed! " Thy kingdom come; thy will be done on " earth as it is in heaven:"-In this awful state of mind is felt that worship which stands in doing the will of God, on earth, as it is done in heaven, and keeping the holy Name facred. To take a holy profession upon us is awful, nor can we keep this holy Name facred, but by humbly abiding under the cross of Christ. The apostle made a heavy complaint against some who prophaned this holy Name by their manner of living, "thro' " you," he fays, " the name of God is blaf-" phemed amongst the Gentiles." Rom. ii. 24.

Some of our ancestors through many tribulations were gathered into the state of true worshippers, and had fellowship in that which is pure, and as one was inwardly moved to kneel down in their assemblies, and publicly call on the name of the Lord, those in the harmony of united exercise then present, joined in the prayer; I mention this in order that we of the present age, may look unto the Rock from whence we were hewn, and remember that to unite in worship, is a union in prayer, and that prayer acceptable to the Father is only in a mind truly sanctified, where the sacred name is kept holy, and the heart resigned to do his will on earth as

it is done in heaven, "If ye abide in me," faith Christ, " and my words abide in you, " ye shall ask what ye will in my name, " and it shall be done unto you."—Now we know not what to pray for as we ought, but as the Holy Spirit doth open and direct our minds, and as we faithfully yield to its influences, our prayers are in the will of our heavenly Father, who fails not to grant that which his own spirit, through his children, asketh; -thus prefervation from fin is known, and the fruits of righteoufness are brought forth by fuch who inwardly unite in prayer,

How weighty are our folemn meetings when the name of Christ is kept holy?

" How precious is that flate in which the children of the Lord are fo redeemed from the love of this world, that they are accepted and bleffed in all that they do." R. Barclay's

Apology, p. 404.

How necessary is it that we who profess these principles, and are outwardly active in supporting them, should faithfully abide in divine strength, that " As He who hath call-" ed us, is holy, so we may be holy in all " manner of conversation." 1 Pet. i, 15.

If one professing to be influenced by the fpirit of Christ, proposeth to unite in a labour to promote righteousness in the earth, and in time past he hath manifestly deviated from the path of equity, then to act confistent with this principle, his first work is to make restitution fo far as he may be enabled; for if he attempts to contribute toward a work intended to promote righteousness, while it appears that he neglecteth, or refuseth to act righteously himself, his conduct has a tendency to entangle the minds of those who are weak in the faith, who behold these things, and to draw a veil over the purity of righteousness, by carrying an appearance as though that

was righteousness which is not.

Again, if I propose to assist in supporting those doctrines wherein that purity of life is held forth, in which customs proceeding from the spirit of this world have no place, and at the same time strengthen others in those customs by my example; the first step then in an orderly proceeding, is to cease from those customs myself, and afterwards to labour, as I may be enabled, to promote the

like disposition and conduct in others.

To be convinced of the pure principle of truth, and diligently exercised in walking answerable thereto, is necessary before I can confistently recommend this principle to others.—I often feel a labour in spirit, that we who are active members in religious fociety may experience in ourselves the truth of those expressions of the Holy One-" I " will be fanctified in them that come nigh " me." Lev. x. 3.-in this case, my mind hath been often exercised when alone, year after year, for many years, and in the renewings of divine love, a tender care hath been incited in me, that we who profess the inward principle of light to be our teacher, may be a family united in that purity of worship, worship, which comprehends a holy life, and ministers instruction to others.

My mind is often drawn towards children in the truth, who having a small share of the things of this life, and coming to have families, may be inwardly exercised before the Lord to support them in a way agreeable to the purity of truth, in which they may feel his bleffing upon them in their labours; the thoughts of fuch being entangled with cuftoms (contrary to pure wisdom) conveyed to them through our hands, doth often very tenderly and movingly affect my heart, and when I look towards and think on the fucceeding generation, fervent defires are raised in me, that we by yielding to that Holy Spirit which leads into all truth, may not do the work of the Lord deceitfully, may not live contrary to the purity of the divine principle we profess; but that as faithful labourers in our age, we may be instrumental in removing flumbling blocks out of the way of those who may fucceed us.

So great was the love of Christ, that he gave himself for the church, "that he might "fanctify and cleanse it, that it should be holy, and without blemish, not having "spot or wrinkle, or any such thing." Eph. v. 25. and where any take the name of Christ upon them, professing to be members of his church, and led by his Holy Spirit, and yet manifestly deviate from the purity of truth, they herein act against the gracious design of his giving himself for them, and minister

minister cause for the continuance of his af-

flictions, viz. in his body the church.

Christ suffered afflictions in a body of flesh prepared by the father, but the afflictions of his mystical body are yet unfinished; for they who are baptized into Christ are baptized into his death, and as we humbly abide under his fanctifying power, and are brought forth into newness of life, we feel Christ to live in us, who being the same yesterday, to-day, and for ever, and always at unity with himself, his spirit in the hearts of his people leads to an inward exercise for the falvation of mankind; and when under a travail of spirit, we behold a visited people entangled by the spirit of this world with its wickedness and customs, and thereby rendered incapable of being faithful examples to others, forrow and heaviness under a sense of these things, is often experienced, and thus in some measure is filled up that which remains of the afflictions of Christ.

Our bleffed Saviour, speaking concerning gifts offered in divine service, says, "If "thou bring thy gift to the altar, and there "rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24.—Now there is no true unity, but in that wherein the Father and the Son are united, nor can there be a perfect reconciliation but in ceasing from that which ministers cause for the continuation

tinuation of the afflictions of Christ; and if any professing to bring their gift to the altar, do remember the customary contradiction which some of their fruits bear to the pure, spiritual worship, here it appears necessary to lay to heart this command, " leave thy gift

" by the altar."

Christ graciously calls his people brethren, " whofoever shall do the will of God, the same " is my brother." Mark iii. 35. Now if we walk contrary to the truth as it is in Jesus while we continue to profess it, we offend against Christ, and if under this offence we bring our gift to the altar, our Redeemer doth not direct us to take back our gift, he doth not discourage our proceeding in a good work; but graciously points out the necessary means by which the gift may be rendered acceptable, " leave," faith he, " thy gift by " the altar, first go and be reconciled to thy "brother," cease from that which grieves the Holy Spirit, cease from that which is against the truth, as it is in Jesus, and then come, and offer thy gift.

I feel, while I am writing, a tenderness to those who, through divine favour, are preserved in a lively sense of the state of the churches, and at times may be under discouragements with regard to proceeding in that pure way which Christ by his Holy Spirit leads into: the depth of disorder and weakness, which so much prevails, being opened, doubtings are apt to arise as to the possibility of proceeding as an assembly of the

the Lord's people in the pure counsel of truth; and here I feel a concern to express in uprightness, that which hath been opened in my mind, under the power of the cross of Christ, relating to a visible gathered church, the members whereof are guided by the Holy Spirit.

The church is called the body of Christ,

Col. i. 25

Christ is called the head of the church, Eph. i. 22

The church is called the pillar, and ground

of truth, 1 Tim. in. 15.

Thus the church hath a name that is facered, and the necessity of keeping this name holy, appears evident; for where a number of people unite in a profession of being led by the spirit of Christ, and publish their principles to the world, the acts and proceedings of that people may in some measure be considered as such which Christ is the author of.

Now while we stand in this station, if the pure light of life is not followed and regarded in our proceedings, we are in the way of prophaning the holy Name, and of going back toward that wilderness of sufferings and perfecution, out of which, through the tender mercies of God, a church hath been gathered; "Christ liveth in sanctified vessels," Gal, ii. 20. and where they behold his holy Name profaned, and the pure gospel light eclipsed through the unfaithfulness of any who by their station appear to be standard bearers under the Prince of Peace, the living mem-

bers in the body of Christ in beholding these things, do in some degree experience the sellowship of his sufferings, and as the wisdom of the world more and more takes place in conducting the affairs of this visible gathered church, and the pure leadings of the Holy Spirit are less waited for and followed, so the true suffering seed is more and more oppressed.

My mind is often affected with a fense of the condition of sincere-hearted people in some kingdoms, where liberty of conscience is not allowed, many of whom being burthened in their minds with prevailing superstition, joined with oppressions, are often under sorrow; and where such have attended to that pure light which hath in some degree opened their understandings, and for their faithfulness thereto, have been brought to examination and trial, how heavy are the persecutions which in divers parts of the world are exercised upon them? How mighty, as to the outward, is that power by which they are borne down and oppressed?

How deeply affecting is the condition of many upright-hearted people who are taken into the papal inquisition? What lamentable cruelties, in deep vaults, in a private way, are exercised on many of them? and how lingering is that death by a small slow fire, which they have frequently indured, who

have been faithful to the end?

How many tender-spirited protestants have been sentenced to spend the remainder of their lives lives in a galley chained to oars, under hardrhearted masters, while their young children are placed out for education, and taught principles so contrary to the consciences of the parents, that by dissenting from them, they have hazarded their liberty, lives, and all that was dear to them of the things of this world?

There have been in time past severe persecutions under the English government, and many sincere-hearted people have suffered death for the testimony of a good conscience, whose faithfulness in their day hath ministred encouragement to others, and been a blessing to many who have succeeded them; thus from age to age, the darkness being more and more removed, a channel at length, through the tender mercies of God, hath been opened for the exercise of the pure gift of the gospel ministry, without interruption from outward power, a work, the like of which is rare, and unknown in many parts of the world.

As these things are often fresh in my mind, and this great work of God going on in the earth has been open before me, that liberty of conscience with which we are favoured, hath appeared not as a light matter.

A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary: wherever the active members of this visible gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust, and one step back toward the wilderness.

ness, one step towards undoing what God in infinite love hath done through his faithful servants, in a work of several ages, and is like laying the soundation for future suffer-

ings.

I feel a living invitation in my mind to such who are active in our religious society, that we may lay to heart this matter, and consider the station in which we stand; a place of outward liberty under the free exercise of our conscience, towards God, not obtained but through great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity; can our hearts endure, or our hands be strong, if we desert a cause so precious, if we turn aside from a work under which so many have patiently laboured?

May the deep fufferings of our Saviour be fo dear to us, that we may never trample under foot the adorable Son of God, nor count

the blood of the convenant unholy ! A

May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered! and may the patient constant sufferings of the upright-hearted servants of God in latter ages, be revived in our minds! and may we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may ever be brought under suffering, through our sliding back from the work of reformation in the world!

While

While the active members in the visible gathered church fland upright, and the affairs thereof are carried on under the leadings. of the Holy Spirit, altho' diforders may arise among us, and cause many exercises to those who feel the care of the churches upon them : vet while these continue under the weight of the work, and labour in the meekness of wifdom for the help of others, the name of Christin the visible gathered church may be kept facred but while they who are active in the affairs of this church, continue in a manifest opposition to the purity of our principles, this, as the prophet Isaiah x. 18. expreffeth it, is like " as when a standard bear-"er fainteth:" and thus the way opens to great, and prevailing degeneracy, and to fufferings for fuch who, through the power of divine love, are separated to the gospel of Christ and cannot unite with any thing which flands in opposition to the purity of it.

The necessity of an inward stillness, hath under these exercises appeared clear to my mind; in true silence strength is renewed, the mind herein is weaned from all things, that as they may be enjoyed in the divine will, and a lowliness in outward living opposite to worldly honour, becomes truly acceptable to us; in the desire after outward gain, the mind is prevented from a perfect attention to the voice of Christ; but being weaned from all things, but as they may be enjoyed in the divine will, the pure light shines into the soul: and where the fruits of

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that spirit which is of this world, are brought forth by many who profess to be led by the spirit of truth, and cloudiness is felt to be gathering over the visible gathered church, the fincere in heart who abide in true stillness. and are exercised therein before the Lord for his name fake, have a knowledge of Christ in the fellowship of his sufferings, and inward thankfulness is felt at times, that thro' divine love our own wisdom is cast out, and that forward active, part in us subjected, which would rife and do fomething in the visible gathered church, without the pure

leadings of the Spirit of Christ.

While aught remains in us different from a perfect refignation of our wills, it is like a feal to a book wherein is written "that good, " and acceptable, and perfect will of God " concerning us." Rom. xii. 2. but when our minds entirely yield to Christ, that filence is known, which followeth the opening of the last of the seals. Rev. viii. I. in this filence we learn abiding in the divine will, and there feel, that we have no cause to promote but that only in which the light of life directs us in our proceedings, and that the alone way to be useful in the church of Chrift, is to abide faithfully under the leadings of his Holy Spirit in all cases, and being preferved thereby in purity of heart, and holiness of conversation, a testimony to the purity of his government may be held forth through us, to others, or with off his benigned a wind out the world bas : loo out otal som As

As my mind hath been thus exercifed. I have feen that to be active, and bufy in the visible gathered church, without the leadings of the Holy Spirit is not only unprofitable, but tends to increase dimness, and where way is not opened to proceed in the light of truth, a flop is felt by those who humbly attend to the Divine Leader, a stop which in relation to good order in the visible gathered church, is of the greatest consequence to be observed; thus Robert Barclay in his treatise on discipline holds forth, page 65. 68. 84. "That the judgment or conclusion of the church or congregation, is no further effectual as to the true end and defign thereof, but as fuch judgment or conclusion proceeds from the Spirit of God operating on their minds who are fanctified in Christ Jesus."

Now in this stop I have learned the neces-

Now in this stop I have learned the neceffity of waiting on the Lord in humility, that the works of all may be brought to light, and those to judgment which are wrought in the wisdom of this world, and have also seen, that in a mind thoroughly subjected to the power of the cross, there is a savour of life to be felt, which evidently tends to gather souls to God, while the greatest works in the visible gathered church brought forth in man's wisdom, remain to be unprofitable,

Where people are divinely gathered into a holy fellowship, and faithfully abide under the influence of that Spirit which leads into all truth, "they are the light of the world," Mat. v. 14. Now holding this profession, to

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me hath appeared weighty, even beyond what I can fully express, and what our bleffed Lord seemed to have in view, when he proposed the necessity of counting the cost,

before we begin to build.

I trust there are many who at times, under divine visitation, feel an inward inquiry after God, and when such in the simplicity of their hearts mark the lives of a people who profess to walk by the leadings of his Spirit, of what great concernment is it that our lights shine clear, that nothing of our conduct carry a contradiction to the truth as it is in Jesus, or be a means of profaning his holy Name, and be a stumbling block in the way of those sincere enquirers.

When such seekers who wearied with empty forms, look towards uniting with us as a people, and behold active members among us depart in their customary way of living, from that purity of life, which under humbling exercises hath been opened before them, as the way of the Lord's people, how mournful and discouraging is the prospect! and how strongly doth such unfaithfulness operate against the spreading of the peaceable, harmonious principle and testimony of truth

amongst mankind?

In entring into that life, which is hid with Christ in God, we behold his peaceable government, where the whole family are governed by the same spirit, and the "doing to others as we would they should do unto us," groweth up as good fruit from a good

good tree, the peace, quietness, and harmonious walking in this government is beheld with humble reverence to him who is the author of it, and in partaking of the Spirit of Christ, we partake of that which labours, and fuffers for the increase of this peaceable government among the inhabitants of the world; and I have felt a labour of long continuance that we who profess this peaceable principle, may be faithful standard-bearers under the Prince of Peace, and that nothing of a defiling nature, tending to discord and wars, may remain among us.

May each of us query with ourselves, have the treasures I possess, been gathered in that wisdom which is from above, so far as hath

appeared to me? how balling white walls Have none of my fellow-creatures an equitable right to any part which is called mine?

Have the gifts, and possessions received by me from others been conveyed in a way free from all unrighteousness so far as I have

feen?

The principle of peace in which our trust is only on the Lord, and our minds weaned from a dependance on the strength of armies, hath appeared to me very precious, and I often feel strong desires, that we who profess this principle, may so walk, as to give just cause for none of our fellow-creatures to be offended at us; that our lives may evidently manifest, that we are redeemed from that spirit in which wars are: Our blessed Saviour in pointing out the danger of fo leaning Pods

leaning on man, as to neglect the leadings of his Holy Spirit, faid, " Call no man your " father upon the earth; for one is your father which is in heaven, Mat. xxiii. 9. where the wisdom from above is faithfully followed, and therein we are entrufted with fubstance, it is a treasure committed to our care in the nature of an inheritance, as an inheritance from him, who formed, and fupports the world. Now in this condition the true enjoyment of the things of this life is understood, and that bleffing felt, in which is real fafety; this is that I apprehend our bleffed Lord had in view, when he pronounced, "Bleffed are the meek, for they shall inhe-" rit the earth toyour mon a fine

Selfish worldly minded men may hold lands in the felfish spirit, and depending on the strength of the outward power, be perplexed with secret uneafiness, lest the injured should sometime overpower them, and that measure meted to them, which they measure to others.—Thus selfish men may possess the earth; but it is the meek who inherit it, and enjoy it as an inheritance from the heavenly Father, free from all the defilements and perplexities of unrighteousness.

Where proceedings have been in that wifdom which is from beneath, and inequitable gain gathered by a man, and left as a gift to his children, who being entangled by the fame worldly spirit, have not attained to that clearness of light in which the channels of righteousness are opened, and justice done to

those

those who remain filent under injuries: Here I have feen under humbling exercise of mind, that the fins of the fathers are embraced by the children, and become their fins, and thus in the days of tribulation, the iniquities of the fathers are visited upon these children, who take hold of the unrighteourners of their fathers, and live in that spirit in which those iniquities were committed; to which agreeth the prophecy of Mofes, concerning a rebellious people. " They that are left of you " shall pine away in their iniquities, in your " enemy's land, and in the iniquities of their " fathers shall they pine away." Lev. xxvi. 39. and our bleffed Lord in beholding the hardness of heart in that generation, and feeling in himself, that they lived in the same spirit in which the prophets had been perfecuted unto death, fignified, "that the blood of all " the prophets which was fled from the " foundation of the world, should be requi-" red of that generation, from the blood of " Abel, unto the blood of Zacharias, which " perished between the altar and the temple." Luke xi. 51.

Tender compassion fills my heart toward my fellow-creatures estranged from the harmonious government of the Prince of Peace, and a labour attends me, that they may be

gathered to this peaceable habitation.

In being inwardly prepared to fuffer adverfity for Christ's fake, and weaned from a dependance on the arm of flesh, we feel, that there is a rest for the people of God, and G g that it stands in a perfect refignation of ourselves to his holy Will; in this condition, all our wants and desires are bounded by pure wisdom, and our minds wholly attentive to the council of Christ inwardly communicated, which hath appeared to me as a habitation of safety for the Lord's people, in times of outward commotion and trouble, and desires from the fountain of pure love, are opened in me, to invite my brethren and sellowcreatures to feel for, and seek after that which gathers the mind into it,

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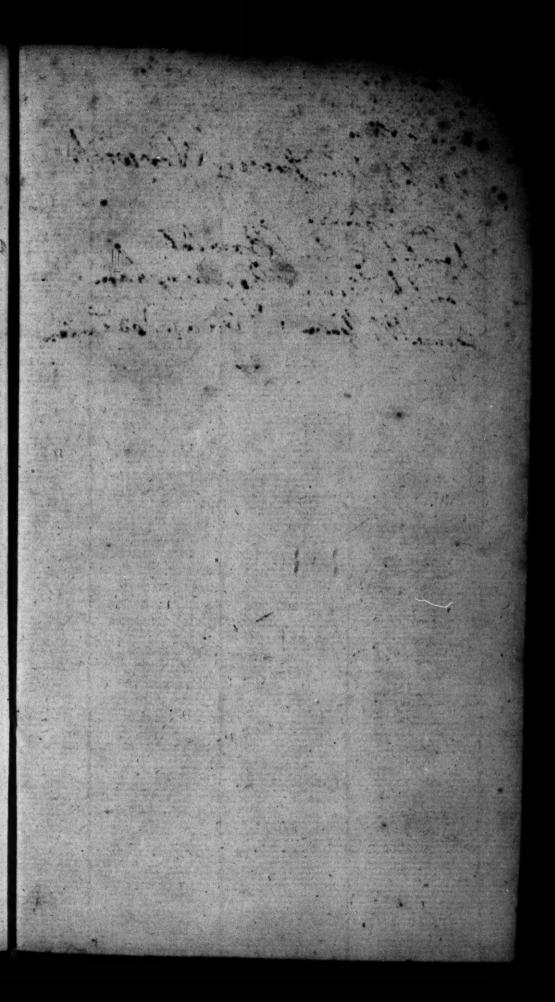
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